# JEHOVAH-JESUS

THOMAS WHITELAW, D.D.

The Short Course Series.

THE SHORT COURSE SERIES

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JEHOVAH-JESUS

# GENERAL PREFACE

THE title of the present series is a sufficient indication of its purpose. Few preachers, or congregations, will face the long courses of expository lectures which characterised the preaching of the past, but there is a growing conviction on the part of some that an occasional short course, of six or eight connected studies on one definite theme, is a necessity of their mental and ministerial life. It is at this point the projected series would strike in. It would suggest to those who are mapping out a scheme of work for the future a variety of subjects which might possibly be utilised in this way.

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# General Preface

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A detailed list of the authors and their subjects will be found at the close of each volume.

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The Short Course Series

EDITED BY
REV. JOHN ADAMS, B.D.

# JEHOVAH-JESUS

BY

REV. THOMAS WHITELAW, D.D.
KILMARNOCK

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TO

MY WIFE

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"To what purpose should so many epithets be heaped upon God the Father in this place (Is. ix. 6) when the prophet's design is to adorn Christ with so many remarkable notes that might build up our faith in Him? Wherefore it is not doubtful that He is called the Almighty God (*Deus fortis*) for the same reason for which a little before He was called Immanuel."

CALVIN.

"A FACT so peculiarly unique as the Incarnation of the Son of God in the person of Jesus of Nazareth might and must very fitly be prepared for, shadowed forth, indicated by preceding, more fleeting and mysterious, phenomena."

OOSTERZEE.

# JEHOVAH-JESUS

## CHAPTER I.

## INTRODUCTION.

"My name Jehovah."—Ex. vi. 3.

"Thou alone, whose name is Jehovah." — Ps. lxxxiii. 18 (R.V.).

"Thou shalt call His name Jesus."—MATT. i. 21.

### 1. THE JEHOVAH OF THE OLD TESTAMENT.

AMONG the names given to the Divine Being in the Old Testament that of Jehovah (in the A.V. "Lord") is by far the most frequently employed, occurring no fewer than 6823 times; while other designations are used less often — Elohim (God) 2570 times, Adonai (Lord) 134 times, and Shaddai (Almighty) 39 times. It is generally recognised that Jehovah was the specific name

of the God of the Israelites as distinguished from the deities of the surrounding nations. In this sense it may be held that Jehovah was a tribal god, without conceding that, in the judgment of His worshippers, at least the most enlightened and spiritual of them, He was nothing more—that, in fact, He was a purely local divinity, and stood upon a level with the Phœnician Baal and the Moabitish Chemosh. Being sometimes conjoined with Elohim as in Gen. ii., and sometimes used as equivalent to Elohim as in Ps. xlviii., the name Jehovah cannot be understood as the designation of a lesser divinity, but as an appellation of the supreme God.

(1) About the *origin* of the name scholars are not agreed, some supposing it to be derived from the Kenites, others from the Assyro-Babylonians, and others from the Canaanites. That it may have been known to all these peoples as well as to the Israelites is by no means inconceivable, as according to Old Testament tradition it appears to have come down from a remote antiquity. If Ex. iii. 14 and vi. 3 seem to indicate that it was first revealed

to Moses when shepherding his flocks at Horeb, Ex. iii. 15 distinctly asserts that Jehovah claimed to be "the Lord (Jehovah), the God of the fathers of Israel, the God of Abraham, the God of Isaac, and the God of Jacob"; and, as Kautzsch well observes, "it is hardly conceivable that Moses should have been able to proclaim a god that was simply unknown as 'the god of the fathers,'" and still less conceivable (we add) that Jehovah should have represented Himself as "the God of Abraham, the God of Isaac, and the God of Jacob," had He not been such in reality. Accordingly, we find the name familiarly used not only in patriarchal but also in prediluvian times—even as far back as the dawn of human history, by Eve when she welcomed her first-born, saying, "I have gotten a man from (R.V., "with the help of") the Lord (Jehovah)," and by the Sethites when they "began to call upon the name of the Lord."

(2) The *pronunciation* of the name has occasioned controversy. The letters composing it (Y H V H), four in number,—whence it is called the *Nomen Tetragrammaton*,

—were looked upon as sacred and unpronounceable by the Massoretic scribes, and fitted with the vowels *o* and *a* taken from the word Adonai, except when Adonai itself preceded, in which case the vowels of Elohim (God) were employed. As to its own vowels, unanimity of opinion is not yet reached. Modern scholarship inclines to Jahve, though Jahave, Jahva, and Jahava have their advocates, while even Jehovah is not so indefensible as some writers allege, Gesenius himself admitting that it better accounts for such contractions as Jeho and Jo than the form he favours.

(3) A more difficult problem is to determine with certainty the precise *significance* of the word. The *locus classicus* for this is Ex. iii. 14, where Jehovah Himself expounds it to Moses as meaning "I Am that I Am," which, according to Kalisch, has been interpreted in twelve different ways, of which these are the best: as equivalent to describing Himself as "the absolutely Self-existent One"; as "the Becoming One," with reference to the revelation rather than to the essence of

the divine nature; as "the Coming One," who was afterwards to appear for man's redemption, and as "the Permanent and Unchangeable One," with special reference to His faithfulness. Possibly all of these may be included, as unquestionably all are true of the supreme God who in Himself is the absolutely Self-existent One, in relation to humanity is the God of History, Revelation, and Redemption, and in contrast to the vicissitudes of earth and time is the Permanent and Unchangeable One, "the same yesterday, to-day, and for ever." "I am Jehovah: I change not."

(4) The *character* of Jehovah as declared by Himself and understood, if not by the Israelitish nation at large, at least by its great religious leaders and their spiritually-minded followers, by men like Moses, Samuel, Isaiah, Jeremiah, Ezekiel and the lesser Prophets, and by David and the Psalmists, was that of an infinitely wise and powerful Being, eternal, uncreated, and immutable, by whom the heavens and the earth were summoned into existence, and the

universe in its widest extent and minutest events was governed; holy and just, of purer eyes than to look upon iniquity, and so righteous in all His works and ways as to render to every man according to his deeds; yet merciful and gracious, pitiful and compassionate, long-suffering and slow to wrath, ready to forgive and able to save, not willing that any should perish but that all should turn unto Him and live; at the same time standing in specially close and tender relations with Israel as a nation because of the covenant made with their fathers; and yet with an outlook of complacency and goodwill to other peoples who might desire acquaintance with and wish to serve Israel's God. If here and there in the Old Testament expressions occur and incidents are reported that seem difficult to harmonise with Jehovah's character as therein depicted and as just set forth, it should be borne in mind that frequently these expressions reveal the thoughts of men rather than the mind of God, and that these incidents, if permitted by God, derive their essential qualities not from

God but from men whose wills they carry out. Should any expressions or incidents remain for which these explanations do not suffice, they may be safely left to the arbitrament of Him who is "just in His ways all, and holy in His works each one." "Shall not the Judge of all the earth do right?"

(5) The *works* of Jehovah reported in the Old Testament—in addition to those already mentioned as displaying His wisdom and power, viz. the creating, upholding, and governing of the universe as well as the superintending of human history and the ruling among the nations—may be grouped under two heads: deeds of mercy and acts of judgment. In the former of these categories must be placed His promise immediately after the Fall, of a woman's seed to bruise the serpent's head; His selection of Abraham to be the head of a new nation through which all the families of the earth should be blessed; His frequent theophanies or manifestations of Himself to the patriarchs in the likeness of a man; His

call of Moses to be the liberator of Israel, with the emancipation from Egypt which followed; His merciful and patient dealing with Israel through long years, amounting to centuries, of disobedience, idolatry, and wickedness, raising up prophets—"rising up early and sending them"—to warn and instruct the people, and to direct their hopes to a Golden Messianic Age, in which the promises made to the fathers should be fulfilled. In the latter category must be ranged His judgments on our first parents in the Garden and of Cain the first murderer; His overthrow of the first race of men by a flood and of the cities of the plain by fire; His destruction of Pharaoh's hosts in the Red Sea, and of Sennacherib's army before Jerusalem; His punishments inflicted on Israel, oftentimes severe, following in swift succession and culminating in the siege of Jerusalem, the burning of the Temple, and the misery of exile. Both categories showed that the Jehovah of the Old Testament was a God at once of mercy and of judgment.

## 2. The Jesus of the New Testament.

It is too late in the day for any intelligent student of history to deny or even to question the historicity of Jesus. Equally impossible is it to doubt that the Four Gospels present a substantially accurate and faithful account of His person and work. Unless these Gospels are all second-century compilations of traditions which have passed through many mouths and been both coloured and enlarged in the passing—unless they contain incidents which never occurred but were only imagined, and speeches that were never spoken but only invented—and unless it be an *a priori* assumption that miracle is impossible and every narrative reporting miracle is a fiction—it must be admitted that no reasonable ground exists for challenging the truthfulness of the portrait of Jesus which has been drawn by the Evangelists. Tolerably conversant with modern theories of the composition of the Gospels, but not persuaded those are well grounded, we accept the Four

Writings as reliable sources from which to construct a picture of Jesus.

(1) The details of His *history* are soon told. Born in Bethlehem, the city of David, of a virgin whose name was Mary, He was brought up in Nazareth, where He worked as a carpenter along with His reputed father Joseph, the husband of Mary. On reaching the age of thirty He stepped forth into publicity as a religious Teacher or Prophet, after first receiving baptism from John, who six months before had startled his countrymen and produced a profound religious awakening by preaching repentance as a preparation for the long-promised and eagerly expected Messiah of Israel, whom he declared to be at hand. In connection with His baptism a special endowment of the Spirit was given to Jesus, of which obviously He alone could be conscious, and a special testimony was added, which probably He alone understood, of the Father's good pleasure in Him as Son. Then followed, in the Judean desert, forty days of temptation by the Devil, whom He successfully

resisted, after which, drawing towards Himself a number of disciples, He spent three years and a half in preaching the gospel of the kingdom and performing signs and wonders, chiefly in Galilee but also in Jerusalem, on the several occasions on which He visited the metropolis—healing the sick, casting out devils, and even raising the dead, besides exhibiting His power over nature in various superhuman acts, such as turning water into wine, multiplying loaves, calming the winds, and walking on the waves. For a time He attracted the attention and excited the enthusiasm of the common people, who at the height of His popularity would have crowned Him as their Messianic King. Never in favour with the rulers of the nation, who almost from the first hated Him and plotted how they might remove Him, He ultimately fell a victim to their murderous designs and, after a series of trials before the ecclesiastical and civil tribunals of the day, before Annas and Caiaphas, Herod and Pilate, which violated all the canons of justice, was put

to death by crucifixion as a common malefactor. After three days, according to the narrative, which notwithstanding the assaults made upon it has not been discredited, He rose from the dead, showed Himself to His disciples, and after forty days ascended up into heaven.

(2) The *character* of Jesus as delineated in the Gospels was such as never before was, and never since has been possessed by man—in fact, it was distinctly superhuman, being perfect in the double sense of being complete and pure. It was full-orbed, having every attribute, quality, or distinction needful for ideal manhood, and every attribute, quality, or distinction in the highest degree of excellence—humility, love, sympathy, tenderness, patience, gentleness without selfishness, weakness, feebleness, indifference, or unconcern. And it was stainless, being wholly without sin, in entire harmony with the law of holiness and the will of God. There were those indeed who, while He lived, accused Him of all sorts of wickedness—called Him a deceiver, a revolutionary, a

blasphemer, a devil: the Sanhedrim, in particular, said, "We know that this man is a sinner." It is, however, doubtful if His accusers believed their own accusations. In any case, the picture of Jesus drawn by the Four Evangelists is generally (with some exceptions) allowed to be that of a sinless man, which certainly the Evangelists had never looked upon if they beheld it not in Jesus, while if they saw it not in Him it is difficult to understand how they could have imagined it. To be sure, every detail in the life of Jesus, every thought and feeling, word and deed, has not been recorded, and the insinuation has been put forward that perhaps the imperfections, defects, and shortcomings in His character have been deliberately omitted from His biography. Such a supposition is both incredible and impossible —incredible, if Jesus was really sinful, that these should have entirely disappeared from the record of His life; and impossible that four literary artists working more or less independently, at different times and in different places, should have unconsciously

agreed to drop out every trace of moral and spiritual imperfection from the character of their hero, and should have succeeded so completely as they have done.

(3) The *teaching* of Jesus as recorded in the Gospel narratives manifestly places Him outside the category of common men, even of the wisest and best. It is not merely that He eclipsed all teachers before Him—and none after Him have shown themselves His equals—in the simplicity, lucidity, graciousness, and authority of His manner of teaching. Nor is it only in respect of His doctrines, their sublimity, spirituality, and sanctifying power, for "never man spake like this Man." It is primarily and chiefly what He taught about Himself, the extraordinary pretensions He put forward or the claims He made with respect to His relationship to the Father and to the world of mankind, which set Him apart from the rest of men. Not simply did He claim with respect to the Father to have had glory with the Father before the world was, to have come forth from the Father whose Son He

was, and to have been sent by the Father, in a different sense from that in which it is said of the Baptist, "There was a man sent from God, whose name was John"; but He emphatically declared that He and the Father were One; that whosoever saw Him beheld the Father; that the Father dwelt in Him and He in the Father; that all the Father had belonged to Him; that no man knew the Father but Him, and that none knew Him except the Father; that everything He spoke was given Him by the Father, and everything He did was done by the Father; that the Father ever heard Him when He prayed, and was always pleased with what He did; and that the Father had committed all judgment to Him the Son, that all men might honour the Son as they honoured the Father.

Then, with respect to men, He with perfect calmness asserted for Himself a relationship such as could not be reconciled with the possession on His part of nothing more than ordinary humanity. He announced—without any indication that He felt His

words to be either presumptuous or extravagant—that He had come to earth to be men's Saviour and would one day be their Judge; that He was the Light of the World, whom if any man followed he would never walk in darkness, but should have the light of life; that He was the Bread of Life which had come down from heaven and of which if a man ate he would never hunger more; that He had living water to bestow of which if a man drank he would never thirst again; that He was the Resurrection and the Life, on whom if a man believed he would never see death; that He was the Good Shepherd who should lay down His life for His sheep (men), to ransom them from death; that He was about to be crucified in order to procure for men remission of sins; that after death He should rise again and return to His Father's house to prepare mansions for them who believed on Him as they believed on the Father; and that when He came again in the glory of His Father all nations should be gathered before His throne for

judgment. Such pretensions, it may safely be argued, were never made by one who was himself a sinner, and would never by any honest writer have been put into the mouth of one whom he considered was only a man.

### 3. The Identity of the Two.

It may justly be contended that if the claim of Jesus to be the pre-existent Son of the Father can be established—as we believe it can be and practically has been in what has just been written concerning His supernatural history, character, and teaching—then the identity of the Two, though not in all respects, has been conclusively made out. For if Jehovah was the manifested God under the Old Testament dispensation, and Jesus was the manifested God under the New Testament dispensation, as the just-cited evidence shows, it will be hard to prove that they were not the same Person though in diverse forms. The language used by Jesus Himself in His high-priestly prayer—"And now, O Father,

glorify Thou Me with the glory which I had with Thee before the world was"—implies that He regarded Himself as having pre-existed with God in eternity; in other words, as having been the Son of the Father, or Jehovah, the manifesting God who had in former times appeared to the patriarchs and had been in the Church in the Wilderness in the days of Moses. John also looked upon Him as the only begotten Son who had been from everlasting in the bosom of the Father, and who had become incarnate in order to reveal the Father. Peter in his Pentecostal sermon calls Him "Lord" (*Κύριος*, the word used in the Septuagint as the translation of "Jehovah"). Paul employs the same designation in the phrase "the Lord Jesus Christ," and expressly states that He existed originally in the form of God, which He laid aside, taking upon Himself the form of a servant, being made in the likeness of sinful flesh and being found in fashion as a man, exactly as Jehovah temporarily did under the Old Testament. James likewise employs the appellation "Lord" when

speaking of Jesus; and the writer to the Hebrews, besides styling Him "Lord" and calling Him "God's Son," "the brightness of His Father's glory and the express image of His person," assigns to Him an everlasting throne, and ascribes to Him the works that were peculiar to Jehovah, the creation of the universe and the accomplishment of God's gracious scheme of redemption, —from all which it is apparent that Jesus was not merely a man filled with God's spirit and ethically one with God, but was Jehovah Himself become incarnate, God manifest in the flesh.

All attempts to reduce Jesus of Nazareth to the dimensions of a mere man, though probably the best of men, must, apart from considerations and arguments to the contrary, shatter themselves on this plain fact, that the New Testament writers, the authorised interpreters of Christianity to subsequent ages, distinctly identify Him with the Jehovah of the Old Testament. Nor need it be much more difficult to credit the proposition that

in Jesus Jehovah has taken human nature into permanent union with Himself, becoming "God manifest in the flesh," than to believe that in Old Testament times He occasionally and temporarily, for some specific purpose of immediate urgency, assumed the similitude, appearance, or likeness of a man or angel. Both phenomena —Incarnation and Theophany—belong to the region of the supernatural, in which degrees of difficulty or of easiness are unknown. Both phenomena transcend human reason: neither phenomenon contradicts it. In any case, if sacred Scripture is to be our guide, it will not be possible, without doing violence to its teaching, to accept any doctrine of the person of Jesus which, while recognising His true humanity, does not at the same time acknowledge His supreme divinity. On this sublime truth, that He was "God and man in two distinct natures and one Person for ever," the whole superstructure of Christianity rests.

## CHAPTER II.

# JEHOVAH-JIREH

## ("THE LORD WILL PROVIDE").

"And Abraham called the name of the place Jehovah-Jireh: as it is said to this day, In the mount of the Lord it shall be seen (R.V., 'provided')."—GEN. xxii. 14.

"My God shall supply all your need according to His riches in glory by (R.V., 'in') Christ Jesus."—PHIL. iv. 19.

RATIONALISTIC interpreters will have it that the pathetic story of Abraham's trial, of Isaac's deliverance, and of Jehovah's goodness is only an interesting legend, with one or two valuable lessons embedded therein, but with no sort of reality attaching to it,—that Abraham and Isaac were not actually persons but merely ideal figures round which Hebrew tradition had cast the drapery of its own imagination. So long,

however, as Joshua, Isaiah, Jeremiah, Ezekiel, and Nehemiah, or the Old Testament writers of these books, and Jesus, John, James, Matthew, Luke, and Paul in the New Testament, all looked upon the Father of the faithful as a historical Person, there is no reason to doubt that we are not dealing with fiction but with fact, and that the *dramatis personæ* were as real as were the places and scenes in which they appeared.

It is generally agreed that the mount of sacrifice on which Isaac was practically offered—bound but not slain—was not Gerizim, overlooking the plain of Shechem, as Samaritan tradition believed (John iv. 20), but Moriah at Jerusalem, where Jehovah afterwards appeared to David, where Solomon's Temple was subsequently built, and where in the fulness of the times Christ showed Himself as the Lord of the Temple, as the Son of David, as the Seed of Abraham, as the Messiah of Israel, as the Saviour of the world, as the Son of God.

Different interpretations have been put upon the words of the text; as, *e.g.*,

"the Lord shall appear," with allusion to the divine interposition by which Isaac was saved; "the Lord shall see," in the sense of looking out and selecting the offerings that should afterwards be presented in the Temple; "the Lord shall provide," with a backward reference to the words of Abraham in verse 8, "My son, God will provide Himself a lamb for a burnt offering."

The last I regard as the best interpretation of the three, though the other two need not be entirely excluded. The words may be looked upon—first, as commemorative of Abraham's deliverance; next, as predictive of Christ's sacrifice; and lastly, as suggestive of God's goodness to mankind in general and to His people in particular.

### 1. A Commemoration.

This is the first instance recorded in Scripture of the naming of a place after a divine interposition or manifestation, though the practice was afterwards frequently observed, as by Jacob at Bethel and at Peniel,

and by Moses at Rephidim. And if ever a place was worthy to be kept in remembrance by a special designation, that place was Mount Moriah. Not so much, however, in order to consecrate the spot or invest it with peculiar sanctity, as if discerning with the eye of faith the sacred uses to which in the distant future it should be put; nor merely to assist Abraham's own remembrance of the awful experiences through which he had passed on his journey to the mount and in his transactions there with his son and his God,—these things, one can imagine, would never pass from the patriarch's recollection, rather would be engraven on his memory as with an iron pen and lead in the rock for ever,—but to magnify the grace of God which had wrought out for him so marvellous a deliverance.

What a wonderful deliverance it was one can see, who recalls the three days' journey, of well-nigh fifty miles, from Beersheba on the borders of the Southern desert to Moriah, with a heart staggering under its heavy load of sorrow, with the prospect drawing

every moment nearer of slaying his own son,—the only son of his mother and the son of his parents' old age, whom they had waited for for twenty-five years, and whom nearly as long they had cherished,—and slaying him, too, in compliance with an order from God; with a spirit torn and perplexed as it could not fail to be with doubt and anxiety as to whether God had really spoken to him, and, if he felt sure that God had spoken to him and commanded this tragic deed, with uncertainty as to his own ability to carry it through; and with a soul lacerated to the quick and bleeding in every pore with internal anguish through the constant presence of the lad who was dearer to him than life, and whose artless question, "Father, where is the lamb for a burnt offering?" must have pierced him through as with a two-edged sword.

Who can understand the greatness of that grief and the still more overwhelming horror of soul-darkness which descended on the patriarch when the mount was reached, when the altar was built, when the wood was laid

in order, when Isaac was bound (doubtless with his own consent), and when the knife was uplifted by the father's hand to plunge it into the heart of his son?

Some alleviation of the patriarch's anguish has been sought in the consideration that in Canaan and the surrounding countries human sacrifices were then customary, and that it was no unusual thing for parents to devote their children as offerings to appease the anger or secure the favour of their gods. Hence it has been argued that Jehovah's demand would not excite in Abraham's mind the same horror as a similar demand would awaken in ours. Perhaps not. But even with this explanation the trial must have been severe almost beyond endurance, enough to make his spirit reel.

How he was able to support himself under it the writer to the Hebrews tells us. It was by faith that he received strength to go through the ordeal. He believed, of course, that the sacrifice of Isaac was asked at his hands by Jehovah. But he also believed that God had promised that through

Isaac he should have a numerous posterity and that in Isaac all the families of the earth should be blessed. How these things should be, or could be, if Isaac were put to death, doubtless he did not know. But his faith enabled him to believe that God knew and would not suffer His promise to be defeated—that either some way of escape would be found out at the last moment, or, if not, that God would raise up Isaac again from the dead. The last explanation is that adopted by the writer to the Hebrews.

And so he went through the dread transaction up to the last act, when his hand was stayed, a substitute was provided,—"a ram caught in a thicket,"—Isaac was spared, and Abraham was delivered. It was to commemorate that deliverance and the grace of God in it that he named the place "Jehovah-Jireh,—the Lord will provide."

What a deliverance it was! How unexpected!—as most of God's deliverances are. In such an hour as they are not looked for they come—man's extremity being ever God's opportunity. And how dramatic!—in

a way that not only startled the mind but struck the imagination : "Abraham ! lay not thine hand upon the lad." Ah ! there is no actor like God. When He steps upon the stage, all human actors are put into the shade. "There is none like unto the God of Jeshurun, who rideth upon the heavens for thy help, and in His excellency in the skies."

### 2. A Prediction.

I do not say on the part of Abraham or on the part of the writer of Genesis, but on the part of the Holy Ghost who inspired the words. I am one of those who regard this whole transaction as intended not merely to test Abraham's faith, but by means of it to, as it were, set up a finger-post, pointing away into the dim and distant future when not for Isaac only but for all Isaac's spiritual posterity God should provide a Lamb for a burnt offering, and in Isaac's seed all the families of the earth should be blessed.

I argue this from the various allusions to this transaction, direct and indirect, that are found in the New Testament.

One of these is the language of Christ or of John to Nicodemus when He said: "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him might not perish, but have eternal life." Another is that of Paul in the 8th of Romans, when he writes: "He that spared not His own Son, but delivered Him up for us all." A third is that in the 11th of Hebrews: "By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only begotten son; of whom it was said, That in Isaac shall thy seed be called: accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure." A fourth is that in James, who asks: "Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar?"

These several allusions to this passage in Abraham's history not only proceed on the assumption that what is recorded in Genesis was not a fiction but a fact, but that it had a profound spiritual significance, reaching

beyond the trial of Abraham's faith, and typifying the sublime Transaction that lies at the foundation of God's great scheme of redemption, viz. the giving up of His only begotten Son that we might live through Him. So to speak, it was an object-lesson on the work of Christ for all who in after years might read the story. If Abraham was a type of the Old Testament saint and also of the New Testament believer, then as clearly Isaac prefigured the Church whose life was forfeit and under condemnation, and the ram the Lord Jesus Christ through whose substitution the Church has been delivered. "Behold the fire and the wood," said Isaac; "but where is the lamb for a burnt offering?" The answer was: "My son, God will provide Himself a lamb for a burnt offering." John tells us that Jesus was "the Lamb of God that taketh away the sins of the world"; Peter adding that He was "a Lamb without blemish and without spot."

### 3. A Suggestion.

"Abraham called the name of the place Jehovah-Jireh: as it is said to this day, In

the mount of the Lord it shall be seen" (or "provided"). The meaning is that the name given to this place became a proverb, signifying that as Jehovah had provided for Abraham on Mount Moriah all that he required — a lamb for a burnt offering, strength for his heavy duty, deliverance from his danger, and a blessing for his obedience, so would all these be provided for Abraham's spiritual seed, first in the Hebrew Temple, concerning which it is said, "Blessed are they that dwell in Thy house," and afterwards in the Christian Church, as it is written, "My God shall supply all your need according to His riches in glory by (or 'in') Christ Jesus." These words of Paul are the New Testament version of "Jehovah-Jireh." And the supplies which God provides for His people to-day are just the four things which He provided for Abraham.

(1) *Propitiation for their guilt*—a lamb for a burnt offering. Undoubtedly one of the lessons intended to be taught the patriarch by the trial to which he was subjected was that the favour of Jehovah could not be

obtained or His anger averted by human or any other man-devised offerings, as the nations around and perhaps Abraham himself imagined. "Wherewithal shall I come before God, or bow myself before the Most High?"—then, as always, the cry of the human heart—was usually followed up in Abraham's time and long after with the inquiry: "Shall I come before Him with burnt offerings, with calves of a year old? shall I give my first-born for my transgression, the fruit of my body for the sin of my soul?" Abraham perhaps, like the nations around, reasoned that to offer his nearest and dearest would infallibly secure pardon. But God taught him by this terrible lesson not only that human sacrifices were not acceptable in His sight, but that acceptance could only be obtained by a sacrifice provided by God Himself. And this lesson stands for all to-day—that propitiation for sin cannot be made by any works or sacrifices of man, but only by the obedience unto death of Jesus Christ, the Lamb of God that taketh away the sin of the world.

"Not what these hands have done
Can save the guilty soul;
Not what this toiling flesh has borne
Can make my spirit whole.

Thy work alone, O Christ,
Can ease this weight of sin;
Thy blood alone, O Lamb of God,
Can give me peace within."

(2) *Strength for their duty*—by supplying the necessary faith. If ever man was called to a hard task, that man was Abraham. Without a confident persuasion that what he was about to do was a divine command, and that all would somehow come out right in the end, one fails to see how Abraham could have carried the transaction through. But God strengthened him with all might by His spirit in the inward man, and so enabled him to pass through the trial with success. Is it wrong to suggest that so God will do with His people still, when they are summoned to undertake tasks far beyond their natural strength? I think not. It is not unusual for God's people to be asked like Abraham to surrender their nearest and their dearest treasures,—wealth, health, fame, good name,

parents or children, or even their own lives, —and to surrender these things at times and in circumstances which render such sacrifices almost impossible without losing faith in God, as *e.g.* to be plunged into poverty at the close of one's life when strength is too feeble to repair the loss, to part with an only child who is the sole source of one's support, to resign health just at the time when most needed to provide for one's family, to lose one's good name after striving throughout life to maintain a spotless reputation, to lie down and die when friends and loved ones need you to live. Hard duties all of these! But as God helped Abraham so will He help Abraham's spiritual descendants to perform them. By faith Abraham went through his task; and "all things are still possible to him that believeth."

(3) *Deliverance from their danger.* No doubt it passed the wit of Abraham to see how the peril in which he and Isaac were placed could be averted. That it would be averted he perhaps believed when he started on his journey, but as day after day passed and no

voice sounded in his ear commanding him to retrace his steps, hope would grow gradually feebler, till, when he stood on Mount Moriah without any appearance of divine intervention, his heart must have sunk within him. When he slowly and sadly built up the altar, laying the wood in order and placing the fire underneath, when he turned to his son and explained the situation, when he bound that son and laid him on the altar, when as a last act he grasped the knife and raised it aloft, we can well imagine how his brain turned giddy and his spirit reeled in the madness of despair.

And yet all the while Jehovah had provided the required deliverance. On that very mountain, in a thicket close by, a ram had been caught by the horns, and all that was needed was to call the patriarch's attention to the substitute. This was done ; and both Abraham and Isaac were delivered.

And so we can imagine him as saying to all his spiritual descendants, by the name he gave the place, Jehovah-Jireh : "Fear not ! When you find yourself in extremity and

hard pushed, God will provide. When all refuge fails, forget not that He is nigh. When human wisdom and strength have given out, call to mind that His wisdom is unsearchable and His arm indefatigable. *Nil desperandum.* Never despair, while God lives. In ways and by means unknown and unthought of, He can interpose and effect deliverance." Oftentimes since Abraham's day He has interposed on behalf of His people, as *e.g.* in the cases of Joseph, Moses, and Israel in Egypt; of Jerusalem when assailed by Sennacherib, of Samaria when threatened by a famine, of Christ when menaced by Herod, of the disciples on the Sea of Galilee, of Peter in the storm, and of Paul in the face of shipwreck. And outside of Scripture instances of similar unexpected help to good men in situations of peril might easily be cited—all showing how true it is that God will provide.

"Tho' troubles assail and dangers affright,
Tho' friends should all fail and foes all unite;
Yet one thing secures us, whatever betide,
The Scripture assures us, the Lord will provide."

(4) *Blessing for obedience* is the fourth thing provided for God's people, as it was for Abraham.

While God never saves men on account of their works, He never leaves His faithful and obedient servants without a reward for their works. Abraham's trial was not intended to furnish him with a claim to recompense. Nevertheless, it was followed by a great and gracious blessing—the deliverance of Isaac, and the promise regarding him. So was it with the patriarch Job, who was cast into the crucible of trial in order to prove the genuineness of his piety, and after passing through it successfully was rewarded with twice as much as he had before. So was it with Christ's apostles when they asked Him, "Lord! we have left all and followed Thee; what shall we have therefore?" and He answered, "Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for My sake and the gospel's, but he shall receive an hundredfold in this time, houses, and brethren, and

sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life." So God has provided a rich reward for them that obey Him. First, peace—"Great peace have they that love Thy law, and nothing shall offend them"; next, acceptance—"To obey is better than sacrifice," "To do good and to communicate forget not, for with such sacrifices God is well pleased"; and last, a crown of life to them that are faithful unto death—"Of the Lord ye shall receive the reward of the inheritance, for ye serve the Lord Christ."

## CHAPTER III.

## JEHOVAH-ROPHI

### ("THE LORD IS MY HEALER").

"I am the Lord that healeth thee."—Ex. xv. 26.
"Many followed Jesus, and He healed them all."—MATT. xii. 15.

THE Hebrew people, having escaped from Egypt, crossed the Red Sea and sung their triumphal song, advanced into the wilderness of Shur three days' journey, and found no water. The wilderness of Shur is "the tract of desert which separates Egypt from Palestine, and also from the more elevated parts of the desert of Arabia" (Keil). The encampment from which the travellers set out was in all probability "the present 'Ayun Musa (the springs of Moses), the only green spot in the northern part of this desolate tract of desert where water could be obtained." Three days' journey with children, cattle, and baggage brought them, let us

say, to the well of Howara, thirty-three miles distant, "a basin of six or eight feet in diameter, with two feet of water in it, but so disagreeably bitter and salt that the Bedouins consider it the worst water in the whole neighbourhood" (Robinson, i. 96); and this again was, in all probability, though some writers doubt this (*Picturesque Palestine*, iv. 12), the Biblical "Marah" (Bitterness), of whose waters they could not drink, for they were bitter. Cheyne, as usual (*B.E.*), remands the story of Marah to the region of the imagination. Moved by their murmurings against him, saying, "What shall we drink?" Moses cried unto the Lord, and was directed to cast a certain tree into the water which made it sweet. There is no reason to suppose this sweetening of the bitter waters was due to any inherent quality of the wood. At least, the present inhabitants of the desert have no knowledge of any tree possessing the power of making bitter water sweet. Nor was it brought about by any other agency than the power of God. It was clearly a miracle

wrought for the express purpose of establishing "a statute and an ordinance" for the nation, *i.e.* laying it down as a rule or principle for their subsequent guidance, that in all their difficulties and dangers Jehovah would be their Helper and Deliverer, and that they should look to Him rather than to Moses or any creature-source for assistance in their straits. The double experience besides—of extreme need and of miraculous supply—was intended to serve as a means at once of revealing their helplessness without Jehovah and of strengthening their faith in Jehovah for the future. For their further encouragement Jehovah practically entered into a covenant with them, pledging Himself, if they diligently hearkened unto His voice, did that which was right in His eyes, gave ear to His commandments, and kept all His statutes, to put upon them none of the diseases He had put upon Egypt, but always to act as their Physician as He had just done at Marah, saying, "I am the Lord (Jehovah) that healeth thee."

The character of Physician here ascribed

by Jehovah to Himself was pre-eminently that in which Jesus presented Himself to Israel when He appeared in the fulness of the times. Of the opening of His Galilean ministry it is recorded that "He went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of disease and all manner of sickness among the people. And His fame went throughout all Syria; and they brought unto Him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatic, and those that had the palsy; and He healed them." And exactly as His ministry began so it continued, as the Gospel records show by the numerous miracles of healing they report as done by Him, and as He Himself said to John's messengers, "Go, and show John again those things which ye do hear and see: the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them."

# Jehovah-Rophi

## I.

The first thought suggested by the texts is—That HUMANITY collectively and individually stands in need of a PHYSICIAN.

That mankind generally is subject to diseases of various sorts—physical, mental, and moral—requires no demonstration. As the Israelites at Marah were in danger of perishing from thirst through want of water, and as the crowds who flocked round Jesus were oppressed with divers ills, so are the modern populations of earth, in its cities, towns, and villages, afflicted with manifold bodily infirmities. Indeed, so palpable and grim is this fact of disease even in the strongest and healthiest, richest and most enlightened circles, and so terrible and depressing is it in the weakest and sickliest, poorest and most ignorant, that in every civilised community hospitals and infirmaries, doctors and nurses, medicines and tonics require to be provided in order to deal with it, to arrest its progress and repair its ravages, if it cannot be wholly extirpated

and destroyed. A doubt has been expressed that it may never be possible absolutely and completely to eradicate bodily ailments from the race, a suspicion existing that when one malady has been overcome in any community another hitherto unknown takes its place. Be that, however, as it may, at the present time no nation or individual exists beneath the sun that can claim to be immune from disease. Rather, the picture drawn by Isaiah of Israel in his day will fit the condition of mankind at large in its nations and communities, in its towns and villages, with considerable accuracy, physically as well as spiritually: "The whole head is sick, and the whole heart faint. From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrifying sores; they have not been closed, neither bound up, neither mollified with ointment."

And, of course, this language applies with much greater fitness to the world's moral and spiritual condition than it did to that of Israel. What the moral and spiritual diseases of humanity are, calls for no lengthened

recital. Its fundamental malady is alienation from God through sin, revealing itself — among nations as well as among individuals —in practical ungodliness, in unbelief and distrust, in open and secret wickedness of every kind, in anger, wrath, malice, hatred, jealousies, strifes, murders, seditions, wars, covetousness, idolatries, superstitions, immoralities, impurities, and deeds of shame such as are not fit to be named among saints. Even in professedly Christian countries and among genuinely religious people there is enough of this moral and spiritual infirmity remaining to show that for both nations and individuals the clamant need is a Physician.

## II.

The second thought in our text is — That JEHOVAH-JESUS is the PHYSICIAN needed by humanity, since He only has the healing balm and the skill as well as power and willingness to use it.

See how He used it at Marah. To Moses He showed a tree which when cast into the bitter waters made them sweet, so that

the thirsty and fainting multitude drinking of it were revived and fitted to proceed upon their journey. And oftentimes upon that journey He verified the appellation He bestowed upon Himself—Jehovah the Healer —giving them bread from heaven when they hungered, water from the rock when they thirsted, life and health when they were serpent-bitten. Their moral and spiritual diseases, too, He would have healed had they only been conscious of their maladies and anxious to be cured. Unfortunately, as a nation they were not, but sank into greater and deeper demoralisation, wallowing in every form of wickedness, rolling iniquity under their tongues like a sweet morsel, forgetting Jehovah who had redeemed them, and giving their worship to heathen deities, "till there was no remedy," and they were sent away first into inglorious captivity and afterward to irretrievable destruction.

What Jehovah was to Israel at Marah, and would have been to them and their descendants in all after ages and generations had they chosen, Jesus is to men of all nations

to-day, a Physician, if they will have Him. When He lived on earth He bore His people's sicknesses and carried their sorrows. He cured their bodies and renewed their souls. He healed individuals and would have healed the nation, had it received Him. At the beginning of this twentieth century He is the Physician the world needs—though unfortunately the world does not think so—for its bodily ills and spiritual maladies, for its nations and for its individuals. He has the balm for hurt minds as well as for bruised bodies, and knows how to apply it. That balm, it need not be said, is His own Cross, a better tree than was cast into the bitter waters of Marah. This tree applied to the world's sins and sorrows would remove them all.

"The Cross! it takes our guilt away,
It holds the fainting spirit up;
It cheers with hope the gloomy day,
And sweetens every bitter cup.
It makes the coward spirit brave,
And nerves the feeble arm for fight;
It takes its terror from the grave,
And gilds the bed of death with light."

What it does for the individual it can and

will do also for collective humanity: "it is the Tree of Life whose leaves are for the healing of the nations." Were the doctrines of the Cross embraced by this nation, *e.g.*, they would solve all its problems, social and political, if not wholly and at once, at least gradually and in time. They would banish much of its social misery; they would put an end to its private and public wickedness; they would cleanse its literature; they would moralise its trade and commerce; they would purify its politics, municipal and imperial; they would sweeten the lives of its inhabitants. To this nation as to Israel of old Jehovah-Jesus says, "I am the Lord that healeth thee"; "Return, ye backsliding children, and I will heal your backsliding: yea, I will restore health unto thee; and I will heal thee of thy wounds."

## III.

Why, then, one naturally asks in the third place,—Why, then, are INDIVIDUALS and NATIONS not healed of their diseases—physical as well as moral—when both a balm

and a Physician have been provided? Jeremiah asked that question in his day—a time of great national and individual degeneracy—"Is there no balm in Gilead? is there no physician there? Why then is not the health of the daughter of my people recovered?" We may properly ask this question now.

The answer is that either nations and individuals do not repair to the Physician, or if they do, they do not follow His prescription.

*Frequently they do not go to the Physician.* This was sadly true of Israel—first in Moses' time at Marah, when they murmured against him instead of calling upon Jehovah, and often afterwards in the Wilderness, when they tempted God, saying, "Is God among us, or not?" Again, in Isaiah's time, when Jehovah complained that His people did not know Him and would have none of His counsels; and yet again in Jeremiah's day, when they stood upon the brink of national ruin and looked everywhere for help except to Jehovah. And

lastly, in Christ's day, when the nation went forward to its doom because it declincd to receive the Divine Physician who went about among them, saying by His actions if not by His words, "I am the Lord that healeth thee," and who would have saved them from their enemies had they turned to Him in penitence and faith, in love and obedience. But they did not, as He complained—"Ye will not come unto Me, that ye might have life." And to this day it is the same. Nations and individuals will turn to any physician rather than to Jesus—to culture and learning, to science and philosophy, to legislation and material improvement, as if these, however valuable in themselves, could penetrate to the root-malady from which men and nations suffer, or could do anything but alleviate some of its external symptoms.

Even when they turn to Jesus, *they do not always follow His prescription.*

That prescription was plainly stated by Jehovah at Marah—"If thou wilt diligently hearken to the voice of the Lord thy God,

and wilt do that which is right in His sight, and wilt give ear to His commandments, and keep all His statutes, I will put none of these diseases upon thee which I have brought upon the Egyptians." Had that prescription been followed by ancient Israel, there can be no doubt that her national and individual health would have been preserved, and she would have been, if not immune from every kind of hurt or disease,—for in the ordinary course of life both good men and good nations may suffer,—at least comparatively safe in respect of physical ills, and absolutely free from all spiritual woes. But, unfortunately, Israel did not follow the prescription and did not enjoy the promise.

Again, the prescription was set forth by Jesus in somewhat different terms but to the same purport—"Come unto Me, all ye that labour and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls." As interpreted by Christ Himself and His apostles, this meant that in order to

secure healing by Christ, individuals and nations must believe in His person, rest upon His work, listen to His teaching, and follow His example.

How often when on earth He made it a condition of the forth-putting of His healing power that the invalid should be possessed of faith in Him, the Gospel records show. That reliance on His finished work of atonement is indispensable in those who seek relief from guilt and sin is unambiguously declared in the Epistles, as by Peter who writes that "by His (Christ's) stripes we are healed." Acceptance of His teaching, which was not His but His Father's (John vii. 16), forms another part of His prescription, since no man can come to the Father but by Him. And unless we keep His commandments we have no guarantee that we have passed from death to life. The last necessary requirement is that we should follow His example, for unless we walk as He walked we are none of His. "He that saith he abideth in Him ought also to walk even as He walked."

What a marvellous transformation would pass upon the face of Society in this and other lands were this prescription to be faithfully followed! Not only would the moral and spiritual maladies that afflict men's souls be remedied, but their bodily and mental infirmities would in great measure, if not wholly, be cured. This is the true "Christian Science" and "Faith-Healing" for both individuals and nations. One wonders that individuals and nations have not long since discovered this. Surely, like the poor woman in the Gospels who for twelve years had suffered from a painful malady and had spent her all upon physicians, neither could be healed of any but rather grew worse, men and nations have had time enough to learn from experience that other physicians are of no value, and that their only hope for healing lies in Him of whom it is written, "He healeth the broken in heart, and bindeth up their wounds," and who saith of Himself, "I am the Lord that healeth thee." When statesmen, philanthropists, and social reformers realise that the fundamental

law of health for individuals and nations is to fear God and keep His commandments, to believe in Christ and obey His teaching, there will be hope that the days of heaven upon earth are at hand.

"What man is he that desireth life, and loveth many days, that he may see good? Keep thy tongue from evil, and thy lips from speaking guile. Depart from evil, and do good; seek peace, and pursue it" (Ps. xxxiv. 12–14).

"My son, forget not My law; but let thine heart keep My commandments: for length of days, and years of life, and peace shall they add to thee" (Prov. iii. 1, 2).

## CHAPTER IV.

# JEHOVAH-NISSI

## ("THE LORD IS MY BANNER").

"And Moses built an altar, and called the name of it Jehovah-nissi."—Ex. xvii. 15.

"That signs and wonders may be done by the name of Thy holy Child Jesus."—ACTS iv. 30.

"The Captain (R.V., 'Author') of their salvation."—HEB. ii. 10.

THE practice of altar-building and sacrifice-offering had come down to Moses from a remote antiquity. Noah when the Flood was over, Abraham on entering into Canaan, Jacob after returning from Padan-aram, had each erected an altar for the worship of Jehovah. Following their example, after the brilliant victory over Amalek at Rephidim in the neighbourhood of Sinai, Moses erected an altar and inscribed it with the words "Jehovah-nissi,—the Lord is my banner."

A banner is a piece of cloth, suspended

from and displayed by a pole, usually having on it a figure or device of some sort, and frequently inscribed with a form of words. Banners have from time immemorial been borne in front of armies —sometimes as rallying-points for the soldiers, as with the Israelites, every tribe of whom had its own particular standard; sometimes declaring the object of their warfare, as with the Covenanters, who went to battle "For Christ: His Crown and Covenant"; sometimes setting forth the power by which it was hoped to conquer, as did Constantine's banner with the sign of the Cross. Possibly Moses had all of these ideas in his mind when he erected his altar and wrote across it "Jehovah-nissi,—the Lord is my banner."

The occasion for his doing this, as has been stated, was the victory just achieved over Amalek, one of the fiercest of Israel's enemies. Amalek was a nomad tribe (of Idumean origin, descending from Amalek, the grandson of Esau) that inhabited the desert region through which Israel's journey led.

# Jehovah-Nissi

Fearing the approach of Israel, the Amalekites fell upon the tribes at Rephidim, but were defeated by Joshua with a company of picked men. Whereupon the altar was built and inscribed as recorded in the narrative.

The lessons of the incident are as much needed to-day by nations, churches, and individuals as they were then by Moses, Joshua, and Israel.

The first lesson is—

I.

*That God has a campaign which He is carrying on to-day*, of which that war with Amalek was a type.

Let it be observed that as Moses declared at the Red Sea, "The Lord shall fight for you, and ye shall hold your peace," so now Jehovah distinctly claimed that the battle was His even more than it was that of Moses, or of Joshua, or of Israel: "I will have war with Amalek from generation to generation."

The reason of Jehovah's hostility to Amalek was threefold: (1) that they had without cause attacked the Israelites when

these were faint and weary; (2) that they were hereditary foes of Israel, and knew well that the Israelites were the people of Jehovah; and (3) that in fighting against Israel they were practically fighting against Jehovah. A different reading of verse 16 says: "Because the hand (of Amalek) is upon (*i.e.* directed against) the throne of Jehovah, therefore Jehovah will have war with Amalek." This war lasted at least to the days of Saul and David, when the Amalekites were completely subdued, and practically ceased to be a people.

Amalek represented all the forces of the day that were opposed to Jehovah and all the forces in every subsequent age that should war against God and Jesus Christ,—"the Lord and His Anointed,"—against His Church and people. And therefore God is against these to-day as He was against those in Amalek's time. "The face of the Lord is against them that do evil, to cut off their memory from the earth."

In this sense Jehovah is a man of war, as Miriam and her maidens sang at the Red

Sea (Ex. xv. 3). It would, however, be unsafe to infer that God takes a part or even an interest in the battles of modern times—battles for conquest, revenge, commerce, extension of empire, or even for defence and religion—not even when these are carried on by Christian peoples, professedly in His name and ostensibly under His protection. The Greeks and Romans fabled that their gods came down to mingle in the conflicts of men. It would be safer to argue that God, who is essentially and pre-eminently the God of Peace, is never in the field at all; or if He is, that He is rather opposed to both parties than that He is on the side of either. The one warfare in which He eternally participates is that of light against darkness, truth against error, good against evil, holiness against sin, the Church against the world. It is not needful to say that Jesus when on earth was constantly engaged in this same holy war, and is still engaged in it, as He sits in heaven at the right hand of the Father—like an invisible commander surveying the whole

field of conflict, observing the plans and purposes of the enemy, and directing the movements of His spiritual army in such a way as to lead it to victory. "The Son of Man shall send forth His angels, and they shall gather out of His kingdom all things that offend and them that work iniquity."

The second lesson is—

II.

*That in this campaign God's people must themselves actively engage.*

One cannot but be struck with the different treatment accorded by Jehovah to Israel at Rephidim from that experienced by them at the Red Sea. At the Red Sea Jehovah Himself was the sole Actor, while Israel was passive. "Stand still and see the salvation of the Lord" was Moses' word to the people. But no sooner had they crossed the Sea and entered the Wilderness than they were expected to draw their own swords and fight their way to the Promised Land.

The reason was obvious. The emancipation from Egypt was a type of the sublime

work of redemption to be afterwards accomplished for mankind sinners—a work in which none should or could take part but God alone in the person of His Son: "I have trodden the winepress alone, and of the people there was none with Me." Hence Israel had to stand still and see the great deliverance which Jehovah should work for them on that never-to-be-forgotten night. Different from this, however, the war with Amalek was intended to symbolise the good fight of faith to which God's people and Christ's followers in every age are called; and so the Israelites themselves had to ungird their weapons, give battle to Amalek, and work out their own salvation.

Many Christian people forget that the same thing is expected of them—supposing that after redemption through the blood of Christ nothing remains to be done in order to secure salvation; or if anything must be done, that God alone is responsible for it. To suppose this is as great a heresy as to imagine that man has to do with purchasing redemption. The two things are different —redemption and salvation, or sanctification.

The first work, that of redemption, belonged and belongs, as has been stated, to God alone; the second, that of sanctification, belongs to man as well as to God. When God delivers a soul from guilt He calls that soul into His spiritual army to fight with and for Him against His and their foes. We are saved not by works, but unto works. "We are His workmanship, created in Jesus Christ unto good works." Hence the individual who is not fighting against the forces of evil in his day, against the world with its fascinations and temptations, against the superstitions of heathendom and the wickednesses of civilised society, against drunkenness, gambling, impurity, unbelief, etc., against the flesh with its sinful appetites, affections, and lusts, and against the Devil with his subtleties and snares, has reason to doubt whether he has been emancipated at all. At least, if he is emancipated, he is untrue to his calling—which is to be "a good soldier of Jesus Christ, to fight the good fight of faith, and to abstain from every form or even appearance of evil."

A third lesson is—

## III.

*That without God this campaign cannot be successfully conducted.*

Though in a sense Israel had henceforth to depend on the strength of her own arm and the sharpness of her own sword, these by themselves would not have led to victory. The best military skill and the most courageous troops could not have done without Jehovah. Jehovah could have done without Israel : Israel could not have done without Jehovah. Jehovah could as easily have defeated Amalek as He drowned the Egyptians : Amalek could as easily have swallowed up Israel in the absence of Jehovah as the sea swallowed up the hosts of Pharaoh. One man with Jehovah could have chased a thousand : without Jehovah a thousand could have been chased by one man. Hence, while Joshua went down into the valley to fight, Moses went up the hill to pray.

This also is a truth frequently forgotten by Christians. When God summons them into the field, He does not mean that He

should be left out of the ranks or put out of the combat, and as it were should only keep the ring. He means that His people should fight with Him and for Him—should be fellow-workers with Him in resisting evil, for without Him their best efforts would be fruitless. "Without Me ye can do nothing," said Christ to His disciples. Possibly this is one of the reasons why so much Christian work is ineffective. Christian nations and Christian Churches depend too largely upon machinery—the first upon civil legislation for the remedy of social evils; the second upon ecclesiastical organisations for Christianising the heathen at home and abroad. Both forget that success depends more upon prayer than upon work. "More things are wrought by prayer than this world dreams of," says Tennyson. "Pray without ceasing," wrote Paul. Perhaps the neglect of this is the explanation of the comparatively slow progress of individual Christians in holiness, and of the collective Church in its evangelisation of the world,—they lean more on themselves than on God, not

remembering that "the weakness of God is stronger than men," and that "God's strength is made perfect in man's weakness."

A fourth lesson is—

IV.

*That with God's help victory is sure.*

No matter who or what the enemies may be—however numerous their bands, powerful their weapons, skilful their assaults, or embittered their malice — they are certain to be overthrown. "The Lord is on my side: I will not fear: what can man do unto me?" sang David. "If God be for us, who can be against us?" exclaimed Paul.

This truth had been illustrated already by the deliverance from Egypt: it was now emphasised by the victory over Amalek. That the victory was due to Moses' prayer upon the mount more than to Joshua's soldiers in the valley was rendered apparent by the fact that Joshua prevailed precisely as Moses' hands were held up. And so the truth was impressed upon the minds of all

who witnessed the scene that with Jehovah's help the campaign could be successfully carried through.

This truth also is frequently forgotten by both nations and individuals, by states and churches, that with God upon their side nothing should be impossible. The Lord on high is mightier not only than the noise of many waters, but than all the powers that can be put into the field against Himself, His Church, or His people. To impress this thought upon Joshua, Moses was directed to write the story of this victory over Amalek and rehearse it in the ears of Joshua, that he might never forget whence his help had come, viz. from Jehovah, and how it had been obtained, viz. by prayer. The story has the same lesson of confidence in God and Christ for us to-day. "I can do all things through Christ who strengtheneth me," said Paul for himself; and for himself and all Christians, "We are more than conquerors through Him that loved us." What the priests were directed to say to Israel when they went to battle against their enemies

may be confidently repeated to Christ's soldiers to-day—"Let not your heart faint: fear not, nor tremble: neither be ye affrighted at them; for the Lord your God is He that goeth with you to fight for you against your enemies, to save you."

A last lesson is—

V.

*That victory when achieved should be thankfully acknowledged and the glory of it given to God.*

Unlike Nebuchadnezzar, who ascribed all his magnificent achievements to himself,—a common characteristic of the Assyrian and Babylonian kings,—Moses signified his gratitude to Jehovah by building an altar and inscribing it with the words "Jehovah-Nissi." It was like a devout act of thanksgiving to the Lord of hosts for the help He had given—an act which Joshua imitated after conquering Ai, by erecting an altar of unhewn stones in Mount Ebal and offering thereon burnt offerings unto the Lord and sacrificing peace offerings. This was their

way of recognising their indebtedness to God. Heathen peoples were afterwards accustomed to dedicate altars to the deities through whose help they supposed their victories had been won. And the like practice of celebrating victories by solemn thanksgiving services has often been followed by Christian nations. After the battle of Sedan, King William of Prussia ordered a Te Deum to be sung in all the churches of Prussia. When the victory of Santiago de Cuba in the Spanish War was won, President McKinley of America at once issued a proclamation to his subjects, inviting them to join in a public thanksgiving service for the Lord's mercy; while of Captain Philip of the ship *Texas*, it is told that he summoned all his men to the quarter-deck at the close of the fight and said to them, "I want to make public acknowledgment here that I believe in God the Father Almighty. I want all of you, officers and men, to lift your hats and offer silent thanksgiving to the Almighty."

And coming to our own country, some

will remember how the Sirdar of Egypt before he fired a shot at Omdurman, asked the Kalifa to remove all women and children from the town, and how after the victory he held a thanksgiving service in Khartoum at Gordon's grave,—a service in which grateful acknowledgment was made of God's gracious assistance in triumphing over probably a fiercer enemy of righteousness than ever Amalek was, — a service in which prayer was offered up that God would bless that unhappy country and send it rulers animated by the spirit of justice and righteousness, — a service in which, says one who was present, all hearts were touched and the Sirdar himself was freely weeping.

In like manner private Christians should devoutly recognise the hand of God (Jehovah-Jesus) in every victory they achieve over the sin that still dwells within them and doth so easily beset them, over the world with its temptations and seductions, over the principalities and powers, the spiritual wickedness in high places, by which they are assailed,

remembering who it is that hath made them conquerors, and saying—

"And every virtue we possess,
And every victory won,
And every thought of holiness
Are His alone."

"Not unto us, O Lord, not unto us, but unto Thy name give glory, for Thy mercy and for Thy truth's sake." "The Lord is my strength and song, and is become my salvation." "O give thanks unto the Lord, for He is good; because His mercy endureth for ever."

## CHAPTER V.

# JEHOVAH-SHALOM

## ("THE LORD IS PEACE").

"Gideon built an altar to the Lord, and called it Jehovah-Shalom."—JUDG. vi. 24.

"He (Jesus) is our peace."—EPH. ii. 14.

THE story of Gideon relates to a period more than two centuries later than that of Moses. The forty years of wandering had rolled away. Moses and the people he led forth from Egypt had slept the long sleep. The conquest of Canaan had been completed, and Joshua with his warriors had disappeared. The Tribes had established themselves in a state of semi-independence, each one governed by a chieftain of its own, who attained to sovereign power not by hereditary succession or by popular election, but by the direct supernatural appointment of Jehovah, whose

vicegerent he was. Under the rule of these deputies the condition of the people alternated between prosperity and adversity, between sinning and repenting, between slavery and deliverance. The experience of one tribe was that of all. After the death of Joshua a generation arose who had no acquaintance with the mighty deeds Jehovah had wrought for their fathers. One after another the Tribes fell away from the pure worship of Jehovah. By and by, in punishment for their apostasy, they were subdued and oppressed by their heathen neighbours — the Philistines, the Canaanites, the Midianites, as the case might be. When their misery grew so heavy that it could no longer be endured they turned to Jehovah, repented, and wept. Then, in answer to their prayers, Jehovah raised up a champion, in the person of one of these Judges, to deliver them. And so the wretched history went on : sinning and suffering ; repenting and recovering ; apostasy from Jehovah followed by national declension and enslavement ; return to Jehovah succeeded by emancipation and prosperity.

# Jehovah-Shalom

The story of Gideon belongs to one of these periods when Israel was oppressed by Midian, a tribe whose habitation lay upon the east of the Dead Sea. Seven years had the people groaned under the incursions of these marauders who came up like grasshoppers for multitude with their cattle and their tents, and carried off the whole substance of Israel in the shape of sheep and ox and ass. In their extremity the people cried unto the Lord, who sent a prophet to instruct them as to the reason of their evil fortune, to point out to them their sin, to convict them of disobedience and lead them to repentance. And so one day it happened that away on the west side of the Jordan, in Ophrah of Manasseh, a farmer's son was engaged in threshing wheat beside or in the winepress, *i.e.* not out in the open, but in a secluded spot in the vineyard, to hide it from the Midianites. It was a common but a needful occupation. And the farmer's son was carrying it through with a sore heart, thinking of all the calamities that had fallen on the land

and wondering whether God had forsaken them, — as Cromwell in England and Wallace in Scotland afterwards did in the evil days that came on their countries,—when lifting up his eyes, perhaps to stretch himself at midday, he saw a stranger quietly seated beneath an oak tree near by. To his amazement, the stranger addressed him as a "mighty man of valour," assured him that Jehovah was with him, and directed him to go in Jehovah's might against Midian, in which case he would save Israel. It was a clear call to undertake the deliverance of Israel, like that which came to Cincinnatus, to Wallace, to Cromwell, to Washington. Like Moses, he deprecated his fitness to undertake such a mission, but was again assured that God would be with him and lead him to victory. Before finally assenting, he asked a sign that the person who talked with him was Jehovah. Having obtained this, he built an altar in commemoration of the interview and called it "Jehovah-Shalom,—Jehovah is peace," meaning that peace for the individual and for the

nation could be found only in returning to Jehovah, and that for both Jehovah alone was the Author and Giver of peace—yea, that Jehovah Himself was peace.

It is hardly needful to say that Gideon's name for Jehovah recurs in the New Testament not only as applied to God, as when Paul styles Him "the God of peace" (Rom. xv. 33, xvi. 20; 2 Cor. xiii. 11; Phil. iv. 9) and "the very God of peace" (1 Thess. v. 23), and the writer to the Hebrews designates Him "the God of peace" (xiii. 20), but also indirectly to Jesus, as when Jesus says of Himself, "My peace I give unto you" (John xiv. 27), and Paul writes concerning Him that "He is our peace" (Eph. ii. 14), that "He hath made peace by the blood of the cross" (Col. i. 20), and that "He came and preached peace to you which were afar off, and to them that were nigh" (Eph. ii. 17).

Accordingly, in interpreting the name "Jehovah-Shalom," I shall call to our aid whatever help can be obtained from the disclosures of the New Testament.

# Jehovah-Jesus

## 1. Jehovah is Peace.

By this must be understood not so much that God in Himself is peace but that His attitude towards men in general, and especially towards His people, is one of peace. I am not disposed to exclude the former of these ideas, but rather to include it. It is a great thought—that Jehovah in Himself is the Possessor of absolute and undisturbed peace. Strange it may seem that it should be so, considering all He looks down upon in the universe, and more particularly in the world He has made, with its sin and misery. When one reflects how the hearts of good men and women are torn with anguish at the pitiable spectacles of guilt and wretchedness they behold (see Eccles. iv. 1), it is difficult to believe that God can be indifferent to the same (Gen. vi. 6). Nor is He. Yet the thought is that none of these things disturb His peace, reach so far inward as to cast Him into a condition of unrest and disquietude, interfere with His blessedness, or destroy the

equilibrium or even balance of His divine mind. Alas! if they did, the fact that they did would prove Him to be like His creatures. It would almost destroy the hope that He could do anything to help and save His creatures. It is, however, certain that while not indifferent to the sins and sorrows of the human race, He is Himself calm and undisturbed—possessed of a deep peace which passeth all understanding. This was seen in Christ, who while on earth sympathising with men, touched with a feeling of their infirmities, bearing their sicknesses and carrying their sorrows, could yet speak of His own peace—of that inward repose of spirit which belonged to Him in the midst of all life's trials and calamities. Still, the thought I am emphasising here is that Jehovah is peacefully disposed towards men, especially towards His people, as He said to Israel by the mouth of Jeremiah, "I know the thoughts that I think towards you, thoughts of peace and not of evil"; and His dealing with mankind as a whole, and with Israel in particular, proved this. So

also did Christ show by His whole walk and conversation that God, whose image He was, was peacefully disposed towards men. "No weapons in His hand were seen, nor voice of terror heard." He neither strove nor cried, nor caused His voice to be heard in the streets: He moved among men with all the serenity of God, whose Son and equal He was.

### 2. Jehovah makes Peace.

While in Himself Jehovah is peace, His relation towards fallen men is not naturally that of peace. This it cannot be, because of sin. No greater mistake can be made than to suppose that the Divine Being is or can be indifferent to sin. His nature is necessarily at war with sin. His holiness, justice, faithfulness, and love even, are all opposed to it. Nevertheless, it is not His desire that this state of war should continue, or that He should proceed against men by law and judgment. On the contrary, He hath made all the requisite arrangements for establishing an honourable peace between Himself and man, by sending His

only begotten Son into the world on an embassage of peace—first to make peace, not merely by furnishing to men an example and calling them to follow it, or even by telling them that God was their Father and desired their love and obedience, but by the shedding of His blood in expiation of their guilt, and then to publish peace by the preaching of His gospel through the ministry of the apostles.

That God's plan of making peace was to be by providing an atonement for man's sin was first hinted at in the promise of the woman's Seed who while suffering in His own heel should bruise the serpent's head, and then foreshadowed by the sacrifices of the Old Testament — by Abel's, Noah's, Abraham's, the Mosaic sacrifices, and here again by Gideon's altar and offering. It was foretold by the prophet who spoke of a suffering Servant of Jehovah, who was led as a lamb to the slaughter, and upon whom Jehovah laid the iniquity of His people. It was announced as at hand by an angel when Christ was born—"Thou

shalt call His name Jesus, for He shall save His people from their sins." It was carried out by Jesus Himself when, giving His life a ransom for many, He died upon the Cross, saying, "It is finished."

And this sublime arrangement for establishing peace was forthwith, in accordance with the risen Christ's instructions, published to mankind by the apostles whom He sent forth, and who went everywhere, to Samaria, to Asia, to Europe, and by their successors in the gospel ministry, preaching peace to such as were afar off and to them that were nigh. And to this day that gospel message is echoing throughout the world in almost every tongue—certainly in every leading nation—that God is at peace with men, that He has made peace through the blood of the Cross, and that He is in Christ Jesus reconciling the world unto Himself, not imputing unto men their trespasses.

### 3. Jehovah sends Peace.

"The Lord will bless His people with peace," said David. Probably this same

thought was in Gideon's mind when he named his altar "Jehovah-Shalom." Gideon had been alarmed at the appearance of the angel, as afterwards Daniel was at the vision of the Heavenly Man, and as the disciples were when Jesus presented Himself before them on the Resurrection morning. To allay Gideon's fear, Jehovah said to him, "Fear not," as the Heavenly Man said to Daniel (x. 19), and as Christ said to His disciples (Luke xxiv. 38). Thus the great gift Christ bestows upon His people is peace —upon the individual believer, peace with God, peace of conscience, peace of heart and mind; upon the ransomed Church, peace amongst themselves, peace with one another; upon the world, peace throughout and amongst all tribes and nations.

First, *to the individual believer* Jehovah-Jesus sends peace in the most comprehensive sense of the expression—peace with God, so that henceforth there is no condemnation, the demands of God's law having been satisfied; peace of conscience, so that there is no more self-accusation, the blood of Jesus

cleansing the conscience from all sense of guilt; peace of heart and mind, so that all unrest and disquiet pass away, the child of God knowing that God has promised to keep him in perfect peace, and that Christ has bequeathed to him peace, His own peace, and remembering how an apostle has assured him that the peace of God which passeth all understanding will keep his heart and mind through Jesus Christ; peace throughout life,—"peace, perfect peace, in this dark world of sin"; peace in death, the King of Terrors having been disarmed and the grave despoiled of its victory; and peace in heaven and throughout eternity.

Secondly, *to the Church of the ransomed* He gives peace in the sense that He binds all its members into one holy brotherhood and fills them with a spirit of concord, removing from between them all barriers of separation and causing them to dwell together in unity. If He sometimes sends among them a spirit of division as He did in Rehoboam's time and at the Reformation, and at such periods as those of the Secession

and Disruption in Scotland, it has ever been that He might purge out from them the old leaven, that He might bring them together again as a new lump. This unifying process He began when He reunited Ephraim and Judah after the Exile: He advanced it a stage when He removed the partition wall between Jew and Gentile, and made both one. In our own land He may be said to have begun the peace-making process with the bringing together of the Antiburghers and Burghers in 1820; and to have continued it from time to time by gathering in the scattered remnants—by uniting the Secession and Relief in 1847; the Free Church and the Reformed Presbyterians in 1876; the Congregational and Evangelical Union in 1897; the Free Church and the United Presbyterians in 1900; and by and by, before long we cannot doubt, He will gather into one the United Free Church and the Church now Established. And finally the great work of peace will be completed when all have been made one in glory.

Thirdly, *to the world at large* He gives

peace. No doubt since Christ came there have been many disastrous and unjustifiable wars, but there have also been powerful forces making for peace. The principles of Christianity have been gradually leavening society, so that all over the world among civilised nations there is a growing abhorrence of war and a deepening desire for peace. Without making too much of the Hague Tribunal as a sign of the times, or as a prophecy of the golden era of Universal Brotherhood, it may be said that the mere establishment of such a Court of Arbitration is a proof that the Prince of Peace is on the way to His kingdom — that the time is drawing every day nearer when nations will not decide their quarrels by the barbarous arbitrament of the sword, when men shall beat their swords into ploughshares and their spears into pruning hooks, hang their trumpets in the hall and study war no more. The Christian conscience understands perfectly that war is never, or at least seldom, reconcilable with the doctrine of Jesus Christ. Every one knows that the grand

end and purpose for which Christ came to earth was to establish peace on earth and goodwill among men ; and although Christian nations have often gone to war, that has only proved that they have not acted up to the principles of that religion they have professed —not that war and Christianity agree. And while one regrets the wars into which Christian nations are often dragged, one cannot but see and rejoice at the sight, that the Christian nations are coming gradually to the conviction that the war spirit should be held in check and the instincts that make for peace should be fostered.

"Thou Prince of Life, arise,
Nor let Thy glory cease;
Far spread the conquests of Thy grace,
And bless the earth with peace."

What is true about the wars of nations holds good about the strifes of classes, of rich and poor, of capitalists and workmen, of the upper ranks and the proletariat, the gentlemen of the pavement,—the religion of Jesus will eventually put an end to these

and introduce the Golden Age of which Burns sang, when

> "Man to man the world o'er
> Shall brothers be and a' that."

Meantime this happy era may seem distant, and men's efforts to hasten it may appear comparatively fruitless; but once more, the simple fact that men are in several ways trying to hasten it shows that the peace-principles of Jesus are laying hold of men's hearts and consciences, and will one day subdue these and make men sing: "Behold, how good and how pleasant it is, for brethren to dwell together in unity!"

## CHAPTER VI.

# JEHOVAH-TSIDKENU

## ("The Lord our Righteousness").

"The Lord our Righteousness."—Jer. xxiii. 6, xxxiii. 16.

"Christ is made unto us righteousness."—1 Cor. i. 30.

Jeremiah, the weeping prophet of Judah, entered on his ministry in the thirteenth year of the good King Josiah. The kingdom of Judah was within forty years of its overthrow. Unwarned by the terrible fate which two hundred years before had overtaken Israel, uninstructed by the prophets whom Jehovah had sent her,—"rising up early and sending them,"—Judah had not only followed in the footsteps of her northern sister but had even exceeded her in wickedness. When the first of the above prophecies of Jeremiah was spoken, Judah was ten years from her fall; when the

second was uttered, she was only one year removed from her doom. The good Josiah was in his grave—slain by the archers of Pharaoh Necho of Egypt. Jehoahaz his son, after three months' reign as successor, had been deposed. Jehoiakim his brother, after acting as sovereign for eleven years, was a captive in Babylon. Jehoiachin, after three months of inglorious rule, was like his father carried off into exile. And now Zedekiah, his father's brother, occupied the throne. Still things in Judah went from bad to worse. Judah was on the down grade. "There was no remedy"; "no healing more." Like a boat that has crossed the death-line on Niagara, Judah was in the rapids and hurrying to the brink of the fatal precipice. Her sun was going down in blood and darkness. Her day of grace was expiring. The thunder-clouds and lightning shafts of judgment were drawing near. No power on earth could save her.

In these circumstances Jeremiah was directed to call the attention of the pious remnant of the people to what was about

to happen, the destruction of the city and Temple by the Chaldean armies, the deportation of the flower of the people to Babylon and their continuance in captivity for seventy years ; after which there should come a deliverance from Babylon, a restoration to Palestine, and the dawning of a brighter era, when Jehovah should raise up to them a better Shepherd than the faithless pastors who had led them astray, and a nobler King than the worthless monarchs who had destroyed them. "And this is His name, whereby He shall be called," said Jeremiah in the first prediction, "The Lord our Righteousness," altering it in the second to read, "This is the name whereby she," *i.e.* the united kingdom of Judah and Israel, "shall be called, The Lord our Righteousness." The meaning is the same, that in those days the righteousness of Judah and Israel should be found not in themselves but in Jehovah.

It requires no penetration to see that the pith of Jeremiah's prophecy lay not in the promise of a political restoration under a

future scion of David's house, but in the clear certification that the brighter era which should follow on the Captivity would reach its highest point in the appearance of a great Descendant of David, whose name should be "The Lord our Righteousness" to the whole spiritual house of Israel, *i.e.* to the Universal Church of God. Now, that this great Descendant of David who should be in Himself a righteous Branch of the Davidic house and to His people "The Lord our Righteousness" was Jesus Christ no intelligent reader of the New Testament can doubt. Not only was Christ when on earth known and addressed as "the Son of David," but in the Gospels and Epistles He is expressly called the holy and righteous One, and said to have been set forth to declare God's righteousness and to be made righteousness unto them who believe. Hence we cannot be wrong in accepting the expression in our text, "Jehovah-Tsidkenu," as a designation of our Lord Jesus Christ, in which is set forth what He is for all without exception in offer, and what He is

in reality to all who believe. It was the standing watchword of the Reformers in the sixteenth century—of Martin Luther and John Calvin and John Knox; it has been the trumpet-call which has sounded in every evangelical revival which the Church has enjoyed since the days of Paul; it contains the essence of the gospel to-day, that "Christ is the end of the law for righteousness to every one that believeth," without which preaching will be powerless to reach the hearts or elevate the lives of men.

The truth, then, which is set before us is that righteousness before God for sinful men has been provided by God and can be found by men only in Christ. In illustrating this I shall endeavour to show: first, that all men without exception naturally stand in need of righteousness before God; second, that this righteousness cannot be provided by themselves; third, that the righteousness they need has been wrought out for them by Jesus Christ; and fourthly, that this righteousness may become theirs to-day on the easiest terms.

# Jehovah-Jesus

## 1. Righteousness: a Universal Need of Man.

Martin Luther, in his Commentary on Galatians, distinguishes four kinds of righteousness: "a Political or Civil Righteousness which emperors, princes of the world, philosophers and lawyers deal withal; a Ceremonial Righteousness which the traditions of men do teach; a Righteousness of the Law or of the Ten Commandments which Moses teacheth; and a Righteousness of Faith or Christian Righteousness which must be carefully discerned from the fore-rehearsed." Now, it is obvious that the righteousness required by sinful men is not political or civil righteousness, which is nothing more than compliance with the statutes of the land, the enactments of the Magistrate, whether King or Parliament or Council. Persons who are righteous before Cæsar may be exceedingly unrighteous before God. Nor is the righteousness required by sinful men ceremonial righteousness, or observance of

religious forms—which may be all gone through, as Bunyan saw, without the possession of that which constitutes a soul righteous in God's sight. It is doubtful if righteousness signifies nothing more than external obedience to the Ten Commandments—rather, it is not doubtful, as the example of the young ruler in the Gospel proved, that evangelical righteousness goes far beyond mere outward morality. True righteousness will be found only, as will by and by appear, in that which the soul receives from Christ.

Perhaps the simplest answer to the question, What is righteousness? is, that righteousness is that which puts a sinful soul right before God, whose creature the soul is, whose law the soul has violated, and whose condemnation the soul has incurred. Had the soul never sinned, it would have required nothing to put it right—it would have been right. All the law's demands upon it would have been satisfied. But the soul having sinned and fallen under condemnation, the case is

different, the situation is changed. Two things are required to restore it to a position of rightness before God: holiness, or perfect compliance with the demands of the divine law; and satisfaction, or submission to the penalty which through sin has been incurred. It is quite impossible that any one can in himself be right who does not render pure, perfect, perpetual, and personal obedience to the precepts of God's law, since it is inconceivable that God could be satisfied with less. And even though this were rendered from a given moment forward, the question would remain, What about the past transgressions and the penalties these have entailed? Clearly something must be done in the way of rendering satisfaction for these!

Well, then, that all need these two things requires no demonstration. Men being sinners—and "all have sinned and come short of the glory of God"—are in want of holiness; and being under condemnation on account of sin want acquittal or release from the penalty. This, at least, is the Bible's view of man's natural state and condition.

## 2. Righteousness: an Impossible Attainment by Man.

That is, by sinful men's own endeavours. Of course men have often fancied they could work out a righteousness for themselves. The Pharisees and the Jews generally imagined they could do so by ceremonial observances; and men commonly suppose it can be done by what are called good works, virtues, philanthropies, religious forms, penitential inflictions, and such-like performances. But all these might exist without holiness, as has been said. And since holiness means keeping God's law without defect, without transgression, without interruption, without a fleck or stain of moral defilement, nothing can be clearer than that no mere man since the Fall has ever done or can do so. For any one to claim that he has done so, or can do so, is pure delusion, and betrays a singularly low conception of what God's law is and a frightfully high idea of his own moral ability. Either he must think God's law is not so

holy as it is, or he must fancy that God can accept something less than His law demands ; or that his own ability is greater than it is : otherwise he would never dream that he, a fallen creature, could rise to the standard of a perfect obedience. "I have vowed above a thousand times," said Staupitz, Luther's friend, "that I would become better, but I have never performed that which I vowed. Hereafter I will make no such vow, for I have now learned from experience that I am not able to perform it." Even Bernard Shaw has pointed out with much penetration that "it is possible for a man to pass the moral catechism, Have you obeyed the Commandments? have you kept the law? and at the end to live a worse life than the sinner who must answer Nay! all through the questions" ; while W. R. Greg, content with low ideals, can only hope "that men may attain the measure of the stature of—William and Robert Chambers."

And if this part of righteousness be beyond the reach of all, much more must the other part be, which consists in rendering satisfaction for the penalty attached to sin.

The mention of that penalty is enough to make this clear—"The soul that sinneth it shall die," and "The wages of sin is death." How a sinful man can discharge this without himself dying, is hard to see. To endure the penalty is simply to be lost. And how to render satisfaction for it so as to escape it, none can tell without express revelation from God the Lawgiver. Men have tried the way of sacrifice—sometimes going so far as to offer the fruit of their bodies for the sin of their souls. But in this way they have never found abiding or perfect rest. This way has ever proved a hopeless and endless task. Men have also tried good works without reaching peace, like John Wesley, who on returning from Georgia exclaimed, "I went to America to convert the Indians; but oh! who will convert me?" The absolute helplessness of man to work out a justifying righteousness for himself is as clearly attested by experience as it is plainly affirmed in Scripture.

"No hope can on the law be built
Of justifying grace;
The law that shows the sinner's guilt
Condemns him to his face."

### 3. Righteousness: a Divine Provision for Man.

Since man cannot supply a righteousness for himself, he can manifestly look to no other quarter for it but to God. And the message of the gospel is that the Lord Himself is man's Righteousness; *i.e.*, has provided a righteousness which can be transferred and imputed to man, counted his, so that on the ground of it he may be accepted before God. A common objection to this statement says that such imputation or transference of merit from one to another is impossible, and even immoral. But rightly viewed it is neither the one nor the other. In ordinary life men are every day suffering for others' sins and being rewarded for others' merits. And nobody's conscience or reason is offended thereby. Besides, it is the only method indicated in Scripture by which the sinner who has no righteousness of his own can obtain a righteousness (Rom. iii. 22, v. 18, x. 4; 2 Cor. v. 21; Phil. iii. 9).

# Jehovah-Tsidkenu

If a sinner is to be justified, he must find his righteousness not in himself but in another, *i.e.* in Christ, whom God set forth to declare His righteousness. How Christ wrought out the necessary righteousness for man should be known to every careful reader of Scripture. What man could not do for himself, Christ did for him—obeyed the precepts of the law without sin, and suffered the penalty of the law, death, so that, as the old divines say, by His passive obedience, death, He cancelled the sinner's guilt, and by His active obedience in living He acquired for the sinner a title to eternal life. Should any one inquire how Christ could do this, the only answer possible is, that He was the Lord. Being the Lord, He had no need to obey or suffer. The law had no claim on Him who was the Lawgiver. But, having come as man's surety, He voluntarily placed Himself under the law, that He might finish the transgression, make an end of sin, and bring in an everlasting righteousness. And He has done it, finished the work.

## 4. Righteousness: a Free Gift to Man.

There are only two ways conceivable of obtaining righteousness: either by works or by faith; through personal merit or through Christ's merit; from self or from God. Hence Scripture always opposes these two things—the righteousness which comes through the law and that which comes through grace; that which is of works and that which is of faith; that which is the fruit of our own endeavours, or self-righteousness, and that which is the fruit of Christ's obedience unto death, or the righteousness of Christ. The first of these is worthless, imperfect, and stained, is in fact non-existent,—"all our righteousnesses are as filthy rags,"—the second alone remains available. And this is offered to man on the easiest terms, viz., those of repentance and faith—repentance meaning the renunciation of self-righteousness, and faith the acceptance of Christ's righteousness. These two righteousnesses — man's

and Christ's—cannot go together as a plea for the justification of a sinner. He who wants to be saved by works cannot be saved by faith; he who stands on his own merit cannot stand on Christ's; he who hopes to be accepted on account of justice does not need to be accepted through grace. On the other hand, he who accepts Christ's righteousness has no need of his own. Because Christ's is all-sufficient. It covers him in law, and renews him in life. It clothes him without, and it cleanses him within.

This being so, it is worth while putting to ourselves the question—Are we looking to the Lord as our Righteousness? or are we still looking to ourselves? The Pharisees trusted in themselves that they were righteous; so did the young ruler and thousands of the Jews; so do multitudes to-day. Philip Henry's remark, "He who looks to find that in himself which can only be found in another—righteousness—will find himself mistaken," is worth pondering. Christ's righteousness

alone will suffice to cover one before the throne. Paul, Luther, Wesley, Bunyan, Baxter, and Owen all looked to Him and His righteousness. Owen remarked, "I do not remember that I ever heard any good man, in his prayers, use any expression about justification wherein anything of self-righteousness was introduced. Nor have I observed that any public liturgies (the Mass Book excepted) guide men in their prayers to plead anything in their acceptance with Him, or as the means or condition thereof, but grace, mercy, the blood and righteousness of Christ alone." Why, then, should we cling to our own righteousness and reject His? Especially when ours is worthless and His is all-sufficient.

Yet many have been and still are opposed to Christ's righteousness. M'Cheyne's experience has often been reproduced—

"I once was a stranger to grace and to God,
I knew not my danger, and felt not my load;
Though friends spoke in rapture of Christ on the tree,
Jehovah-Tsidkenu was nothing to me.

# Jehovah-Tsidkenu

When free grace awoke me, by light from on high,
Then legal fears shook me, I trembled to die:
No refuge, no safety, in self could I see;
Jehovah-Tsidkenu my Saviour must be.

My terrors all vanished before the sweet name;
My guilty fears banished, with boldness I came
To drink at the fountain, life-giving and free:
Jehovah-Tsidkenu is all things to me."

## CHAPTER VII.

# JEHOVAH-SHAMMAH
## ("THE LORD IS THERE").

"The name of the city from that day shall be, The Lord is there."—EZEK. xlviii. 35.

A STRANGE picture was that which Ezekiel beheld in vision—a land without inhabitants, a city without citizens, a temple without priests, a ritual without worshippers. Wonder has been expressed as to what Ezekiel, this priest in a prophet's mantle, as he has been called, signified by the picture It has been suggested that he wished to out line a new civil and religious programme for the home-coming Jews when their captivity should close. But against this stands the fact that not a single point in the vision-programme was adopted by the Restoration leaders. The land was not divided as

Ezekiel recommended. The Temple was not built according to the prophet's plan. The ritual was not ordered as the exiled priest suggested, but as Moses had enjoined. The city was not constructed as the clairvoyant architect proposed.

Clearly Ezekiel's vision was designed to be a sketch, in such language as could then be understood, of the larger civil blessings and purer religious worship that were to be enjoyed by Israel in foretaste when the new era dawned in the home-coming of the exiles; in large measure when the Prince, the second David, should come to dwell among His people and set up His spiritual Temple, the Christian Church; and in fulness when the children of God now scattered abroad should be gathered home to the Eternal City.

Regarding the vision, then, in this light, we may see in it a picture of what earthly cities or states should be, but as yet are not; of what religious communities or Christian Churches might be, and perhaps are in imperfect measure; and of what the celestial

society or heaven cannot but be, and will be in complete realisation. In other words, it furnishes a sketch of the ideal city or state, of the ideal Church or religious commonwealth, and of the ideal kingdom or heaven. "The name of the city from that day shall be Jehovah-Shammah,—the Lord is there."

### 1. The Ideal State.

When Ezekiel speaks of a city he does not mean separate townships or municipalities, so much as states or commonwealths. And concerning these his programme supplies valuable hints which all city builders, empire founders, and state rulers might profitably study. As for instance—

(1) *That the land of a country belongs to its inhabitants.* This does not mean that in every instance the land of a country should be divided up amongst its inhabitants, except where this is practicable and the best way of providing for the wants of its population, as possibly it was in Palestine. Neither does it signify that private property in land

is wrong and ought not to be permitted in an ideal state, and, contrary to this, that all land should be nationalised and held by the Government of the day for the people. Such a method of dealing with the land is quite conceivable, though whether it is the best way of utilising the land is debatable. What the proposition imports is that where the land, as in modern communities, is handed over to a special class of persons to cultivate and develop, while others are employed in handling its products, whether grain or minerals, collecting, manufacturing, and distributing them, the primary ownership of the land resides in the people, and absolute property in it does not belong to those who enjoy the tenure of it. These are properly trustees of the land for the people, and while they ought to be adequately remunerated for their trusteeship, they are not entitled to disregard the people's rights and to say they can do what they please with the soil—can divert it from cultivation into deer forests for their own enrichment, or demand exorbitant prices for its use when

required by the community. That these things have been done with the sanction of human law is true; whether they have the countenance of Divine law, which regards not the profit of the individual only, but also the welfare of the community, is another matter.

(2) *That so long as civil government is an ordinance of God, the inhabitants of a land are under obligation to supply it with means for discharging its administrative duties.*

This may be done either by setting apart Crown lands for the support of the prince and the expenses of civil government, as among the Hebrews, or by taxation levied from the people's resources, or, as in our country, by both.

So self-evident is this proposition that it should never have been disputed—least of all by Christians, whose Master has enjoined them to "render unto Cæsar the things that are Cæsar's," and whom one of Christ's apostles has counselled, saying, "For this cause,"—*i.e.* because the civil magistrate is a minister of God for good,—"for this cause, pay ye

tribute also. Render to all their due: tribute to whom tribute, and custom to whom custom."

Yet persons are not wanting who endeavour to evade this duty: some counting it no sin to render false returns to the Surveyor of Taxes, forgetting that in so doing they are violating a Divine commandment; and others endeavouring by all means in their power to shift the incidence of taxation from their own shoulders to the shoulders of those less able to bear it. But if taxation for the purposes of government is legitimate at all, it is only an elementary principle of justice that it should be proportioned according to the ability of those who have to pay—that the poor should pay according to their poverty and the rich according to their riches. By that rule Christ expects the contributions of His people for the support of His kingdom to be regulated, and a state which acts on that rule follows the best of examples.

(3) *That all who live within a land or city should take an interest in its affairs.* In

Ezekiel's vision-city it is noticeable that while the tribes were distributed over the land, detachments for the city's business were drawn from all the tribes, which signified that those who should be selected to serve the city were not to be taken from a privileged class or tribe, but from all tribes and classes indiscriminately, or that the tribes should send up in turns representatives to conduct the city's business, as the Priests and Levites in their orders went up in succession to serve the Temple. In either case, the thought is that the government of the city should be the care of all the people, through their representatives, and that those representatives should serve the state or city, not themselves. A much needed lesson for parliamentary representatives and town councillors at home! Never perhaps more needed than to-day, when the most momentous problems are waiting for decision—problems that concern the liberties and welfare of the people and that will affect the history of this country for generations to come.

(4) *That an ideal state or city should care for the interests of religion.* This was done in Ezekiel's vision-programme by the erection of a sanctuary for the worship of God, and by making ample provision for those who ministered in holy things.

The underlying thought is, that the people of a state or city should care for the interests of religion by erecting places of worship where these are required and providing for the maintenance of a gospel ministry; and this the people would do were they all themselves religious. Until they become religious, those who are must see that the worship of God is maintained and extended in the land, not merely in the sense of having sanctuaries built in God's honour, but in the higher sense of securing for Him a place in the hearts of its people and a voice in the management of its affairs—in the legislation that proceeds from its council chambers, in the trade and commerce that are carried on within its walls, in the amusements and recreations in which the people indulge, in the friendships and

associations which they form, in the homes and at the firesides of all ranks and classes of the population. Who will assert that this ideal has anywhere been reached? It is true that one cannot wander through the towns and cities of our land, or of Europe or America, without seeing ecclesiastical edifices innumerable in which divine worship is performed with more or less of purity; and if that were enough, it might be said of all of them, "Jehovah-Shammah,—the Lord is there." And a comfort it is that in this sense He is there, even though His presence is not always realised by the citizens. But when one thinks of the unblushing wickedness, not of our populous cities alone, but of our smaller towns and villages as well, of the violence and immorality, the drunkenness and gambling, the dishonesty and profanity that too often prevail within them, one cannot help observing that even the best of them is far from corresponding to the vision-city of Ezekiel.

Yet this should be the aim of all good men, whether philanthropists or statesmen,

to make our towns and cities garden cities, and our state a holy land in which God may dwell with men and walk with them, as He did of old in Eden with sinless man. Bring God into the city and into the state and He will cleanse them both ; He will purge them of their wickedness, for He is of purer eyes than to look upon iniquity, and evil shall not dwell with Him. But, on the other hand, if He is to come into either city or country, the inhabitants thereof must begin the work of reformation and purgation themselves, must put their hands to the cleansing, not alone of their streets and dwellings, but of their hands and hearts, and so prepare the way of the Lord. When the people of a land address themselves to this work—the refinement of their manners, the elevation of their morals, the purification of their hearts, the reformation of their lives—these other works, the decoration of their dwellings and the cleansing of their streets, will be easily accomplished, and over state and city the name may be inscribed, "Jehovah-Shammah,—the Lord is there."

# Jehovah-Shammah

## 2. The Ideal Church.

The presence of the Lord in the midst of His Church is one of the certainties of the faith ; indeed, without His presence there cannot be a Church. An assemblage of people, a congregation there might be, but not a Church ; and precisely in proportion to the clearness with which Christ's presence in the Church is realised and made use of can it reach an ideal condition.

(1) Let us inquire *in what sense Christ is present in the Church.* He is in the Church not merely *metaphorically*, or by a kind of figure of speech, as in the preaching of the word and in the administration of the sacraments — though in that sense He is there, at least where both word and sacraments are ministered according to the Scriptures.

Nor is He in the Church only *symbolically*, as He is in the Lord's Supper, in which He is evidently or visibly set forth under the elements of bread and wine, as He Himself said to His disciples, "This bread is My

body which is broken for you," and again, "This cup is the new testament in My blood," etc. Here, of course, it is hardly needful to remind the reader that Christ is not *materially* present in the Church, as Roman Catholics and High Anglicans teach when they assert that the bread and the wine are transformed into the body and blood of the Redeemer by the prayer of a priest — a doctrine which all the Reformed and Protestant Churches repudiate as not only unscriptural but as contrary to reason and sense.

Different from either of these senses, Christ is present in the Church, not figuratively but *really*, not materially but *spiritually*, in the Person of His Spirit, who dwells in the hearts of His people and in their assemblies when gathered in His name.

Nor, again, is His presence in the Church only *temporary*, like that of a wayfaring man who turns in to an inn to tarry for a night, or like a friend who comes in to dwell in a relative's home for a season; but *permanently*, as one who has made it His habitation. As

He said long ago of Zion, "This is My rest; here will I dwell, for I have desired it," so does He say of His Church, "This is My home, My fixed abode, My chosen and My final rest."

Nor will any power or potentate ever be able to drive Him out of it. Neither the world's opposition nor the gates of hell will prevail against Him. Not even the unfaithfulness of His people will compel Him to depart. He may at times hide His face from His people, withhold from them the sensible assurance of His presence; but so long as it stands written, "I am with you always," so long may it be written over every true Church, "The Lord is there."

(2) Let us ask *for what purpose or purposes Christ is in the Church.* One of these is—*to receive the worship of His people.*

> "Great fear in meeting of the saints
> Is due unto the Lord;
> And He of all about Him should
> With reverence be adored."

When God brought His First-begotten into the world He said, "Let all the angels

of God worship Him." When that First-born tabernacled on earth, men and women compassed with infirmity and burdened with sin worshipped Him. When He took His departure from the world His disciples worshipped Him ; and ever since, He has been surrounded in the heavenly world by thousands of angels and redeemed souls who worship Him day and night, casting their crowns before His throne and saying, " Holy, holy, holy, Lord ! "

From all this it is clear that if Christ is in His Church on earth He is there to be worshipped, to receive their adoring homage, to accept their praises and hear their prayers. And what a light does this cast upon the proper spirit in which the sanctuary services should be performed ! Where these are carried out simply for the delectation of the hearers, where high-class or low-class music is offered to the congregation instead of to Christ, where prayers are designed to excite admiration for their beautiful language rather than devotion by their spiritual feeling, where sermons are delivered to attract and

gratify crowds rather than to produce conviction and lead to conversion, it may be taken for granted that the service is not worship, however ornate, beautiful, or attractive it may be. "God is a Spirit, and they that worship Him must worship Him in spirit and in truth."

Again, Christ is in the Church *to exercise His mission as a Saviour.* "The Lord thy God in the midst of thee is mighty: He will save," said a prophet to ancient Israel. And the like may be said to His Church of to-day. When our Lord died upon the Cross, exclaiming, "It is finished!" the first part of His work as a Saviour was accomplished—that of atoning for the sins of men by the shedding of His blood; so that now nothing of that nature remains for any man to do. But the second part of His work—application of His atoning sacrifice—is still going on within the veil, where He is able to save unto the uttermost all them that come unto God through Him, because He ever liveth to make intercession for them; and in the Church, through His

Spirit, to awaken in men's hearts a desire after His salvation and to bestow it upon them that believe. Whence it follows that if men and women come into the Christian sanctuary without the smallest desire to receive from Him the saving benefits He has to bestow, they need not wonder if they go empty away.

Again, the Lord is in the Church *to help it in its work*, both collectively and individually. Individually, the work of a believer is to work out his own salvation with fear and trembling, and for that purpose the Lord, the Spirit, is in him and with him, to lend him all the help he needs, to work within him both to will and to do of His good pleasure. Collectively, the Church's work is to evangelise the world,—"Go ye into all the world," etc.,—and as the Lord went with His first disciples confirming the word with signs following, so is He still with the Church, when her preachers are faithful, giving power to their message, making it efficacious both for conversion of sinners and upbuilding of saints.

And lastly, here, Christ is in the Church *in order to protect it*, and cause it finally to triumph. "God is in the midst of her, she shall not be moved," was said of ancient Israel, and of that promise the Christian Church is the heir. Christ's people are sometimes troubled about the future of the Church when they think of the forces of unbelief and sin by which it is constantly being assailed from without and by the traitors that abound within its pale; but so long as the Lord is there, the gates of hell shall not prevail against it.

"Its walls, defended by His grace,
No power shall e'er o'erthrow;
Salvation is its bulwark sure
Against th' assailing foe."

(3) Let us note *what results one would naturally expect to see in a Church of which it could be said*, "*The Lord is there*."

In a Church from which the Lord was absent—if such a congregation could be called a Church—one would naturally expect to find great spiritual deadness, great religious inactivity, great unchristian illiberality, per-

haps along with great ceremonial splendour ; in short, something as unlike a Church of the living God as the spirit of the world could make it. One would hardly expect to see conversions, or hear men asking what they should do to be saved ; rather, the dying down of everything like spiritual enthusiasm in religion. But, on the contrary, were the Lord in the Church, we should see the opposite of all these things. Why not? Did not Christ say, "Because I live ye shall live also"? We should find praising and praying and preaching not with the lips only but with the hearts and understandings of the people. We should find the gospel of Christ crucified and risen as the staple of the exhortations given from the pulpit; we should hear of believers growing in grace and in the knowledge of our Lord Jesus Christ, and of sinners turning in penitence and faith to God. We should see a great outburst of Christian activity and a great display of Christian liberality.

Instead of empty churches and chapels, these would be full of earnest worshippers

whose zeal and enthusiasm would attract those that are without and constrain them to say, "We will go with you, for we see that God is in you of a truth." Instead of Christian workers being few, every department of Christian service would see volunteers pressing forward with the cry, "Here am I: send me." Instead of good causes suffering for want of funds, the Church's exchequer would be running over. And instead of the world's evangelisation proceeding slowly, one might hope to see nations born in a day.

## CHAPTER VIII.

## JEHOVAH-SHAMMAH (*continued*).

"The city hath no need of the sun, neither of the moon, to shine in it; for the glory of God did lighten it, and the Lamb is the light thereof."—Rev. xxi. 23.

### 3. The Ideal Heaven.

That on leaving this earthly scene man enters on another and in the case of God's people a higher state of being, is one of the truths most surely believed among Christians, who are quite content to base their acceptance of it on the word and work of Jesus—on His word that "he who believeth on the Son of God shall never see death, but is passed from death unto life"; and on His work, which has "destroyed death and brought life and immortality to light."

In Ezekiel's vision that future life is represented as a city—as every Bible scholar

knows, a favourite conception from the days of Abraham downwards. Of the Hebrew patriarchs it is said that they looked for a city which had foundations, whose Maker and Builder was God. David had the same conception when he sang, "There is a river the streams whereof make glad the city of God,"—language which did not literally apply to Jerusalem. The Epistle to the Hebrews tells Christian people that God is not ashamed to be called their God, seeing He has provided for them a city. In the Apocalypse John describes that city in glowing language which, if figurative, nevertheless fills the mind with sublime conceptions of an organised society of which earthly cities are but feeble emblems—"The city lieth foursquare, and the length is as large as the breadth thereof: with a wall great and high: with gates of pearl and streets of gold, and flowing through the midst of it a clear and crystal river." Beautiful imagery, intended to lift our conceptions of heaven to such a height that our hearts should be ravished thereby and set a-longing to behold its glory.

I have called it the *ideal* heaven, because in no other religious book in the world will a picture be found so enchanting. The old Egyptians and Babylonians had their ideas of the after-life. Buddhists and Mohammedans to-day have their notions of what lies beyond the veil. And worldly men generally, when they think about the future, if they ever think of it, set before their minds conceptions altogether different from those of Scripture. To Scripture we must turn if we would know the highest and best about the city of the Great King, of which, if we are Christ's, we are one day to be fully enfranchised citizens; and that highest and best may be summed up in the words of Ezekiel, "The name of the city from that day shall be, The Lord is there."

The ideas suggested by the fact that God will always be in the city are seven in number.

(1) *Life.* "With Thee, O Lord," sang David, "is the fountain of life"; and John writing of Jesus affirmed, "In Him was life"; while Christ speaking of Himself said, "I

am the Life,"—all three signifying that heaven is not a vast cemetery or city of the dead, but a city whose inhabitants are alive in the truest sense, partakers of a life flowing from an infinite and eternal Fountain. Ezekiel pictured this in his vision-city by making a river of holy waters flow from under the altar in its temple, and John in his vision does the same by making a river of the water of life proceed from the throne of God and of the Lamb.

Whether as disembodied or as embodied and glorified spirits, the inhabitants of heaven all live unto God, and with the life of God, in the fullest and most perfect exercise of all their functions, whether of spirit or of body or of both. Not only are there no graves and no funerals in heaven,—in this respect how different from earth, every city, town, and village of which has its kirkyard, nay, which itself is one vast cemetery,—but there are no feeble, decaying, or dying ones in heaven, every inhabitant being conscious of a full pulse of life. "The inhabitant of that land shall not say,

I am sick." "Because I live," says Christ, "ye shall live also."

(2) *Light.* "God is Light, and in Him is no darkness at all," says John; and again, writing of Jesus, "In Him was light, and the life was the light of men." David long before wrote, "In Thy light shall we see light"; so John tells us there is no night in the heavenly city, because God and the Lamb are the light thereof.

What darkness enwraps the minds even of good men on earth! Vast as man's powers of observation and reflection, of thought and reason are, and extensive as have been his attainments in knowledge, both at the best are limited and imperfect. Even of things man knows best he has but a dim understanding. Of the limitless ocean of truth he possesses but a partial apprehension. His explorations in science and philosophy have led him to valuable discoveries, but what he has attained is as nothing to what remains unknown. Even with regard to the mysteries of Providence in dealing with men and nations, with the

Church and individual Christians, many unsolved problems lie before him here.

But in heaven the darkness will have disappeared—whether entirely cannot be said, but to such an extent that man's desire for knowledge will be satisfied. Most Christians have seen in Christ's words to Peter, "What I do thou knowest not now, but thou shalt know hereafter," a hint that the veil of darkness which now conceals much of truth will in the future world be removed, and that Paul's prophecy will come true, "Now we see through a glass darkly, but then face to face: now we know in part, then we shall know as even we are known."

(3) *Love.* The ideal heaven is not a prison in which each inmate lives apart from his neighbour in a separate cell, but a social community in which the members hold communion with each other, and co-operate in the business proper to their new state of existence. The familiar question, "Shall we know each other in heaven?" has always seemed to me unnecessary, as nothing surely can be farther from an ideal state of

existence than that millions of intelligent spirits, whether disembodied or embodied, should be gathered together as a vast assemblage of units, incapable of conversing with, or even of recognising one another. All the pictures furnished by Scripture of our future abode contradict this notion. What kind of a city would it be were all its citizens blind and deaf and dumb, like Helen Keller, that remarkable lady? It is true that she, though destitute of sight, hearing, and speech, has attained to a marvellous degree of learning and culture; but she has lived in a community of seeing, hearing, and speaking people. Had it been otherwise, there is small reason to believe she would ever have been able to escape from her prison-house of silence and darkness. So I apprehend that heaven being a city, and much more being a home, will be a place where all its inmates both know and are known—ay! and dwell together in love, because He who dwells among them is Love, and none but those who love can abide in His presence.

There nothing will be seen of the discords that are witnessed here, the separations of rich and poor, of wise and unwise, of prince and peasant, of noble and commoner. No strifes will be there of man with man, of class with class, of nation with nation. No gathering of armies will be there; no tramp of soldiers along the golden streets. Wars will be forgotten. Hatred, envy, and jealousy, with every form of anger, wrath, and malice, will have fled away. Perfect peace will reign in every bosom. "There love shall hold an endless reign." Saint shall be united to saint in amity. And all shall be bound to Him whose name is Love.

(4) *Purity.* It is not merely that into that land there can enter nothing that defileth, for "God is of purer eyes than to look upon iniquity, and evil shall not dwell with Him," and none but "the pure in heart," said Christ, "shall see God." But the mere fact that the Lord is in the city will make it certain that all who see Him will be like Him, for they shall see Him as He is.

# Jehovah-Shammah

Have we ever tried to imagine what a city would be like from which sin in every form was banished? That would give us some idea of what heaven will be—a garden city in which there are no slums, no dens of infamy or haunts of vice, no retreats of poverty or cells of misery, along whose streets no drunkards reel, about whose walks no burglars prowl, within whose marts no lying or dishonest trading intrudes, in whose societies no shameless profligate is seen, but all is sobriety and truthfulness, honesty and uprightness, with nothing to offend either eye or ear, but everything to delight the senses and gratify the mind. How beautiful would our cities be were nothing seen within them but what is pure and honest, lovely and of good report! I am not one of those who despair of men ever seeing this: I believe there is a good time coming when holiness will be the dominant characteristic of this world as sin is now. But whether this vision shall ever be realised on earth or not, it will be in heaven: God's presence there will make that sure.

(5) *Service.* If the Lord is in the city, He is there to be worshipped—"His servants shall serve Him." If heaven is depicted as without a temple, that is because heaven is all a temple, in which the glorified serve God day and night. That it should be otherwise is not conceivable. They who see God as revealed in Jesus cannot fail to be overwhelmed with the vision; and as they meditate thereon—on the beauty of that face which was once marred more than any man's, on the glory of that character which then will shine in all its lustre, on the holiness of the spotless One, on the love which gave itself for them, on the power which had done great things for them—it will not be possible to keep from falling at His feet, casting their crowns before His throne and saying, "Thou art worthy, O Lord, to receive the honour and the glory, the dominion and the power; for Thou hast redeemed us to Thyself by Thy precious blood, and made us kings and priests unto God, and we shall reign for ever and ever."

Nor will their service be, as it often is on earth, partial and imperfect at its best, occasional and intermittent at its longest, often reluctant and languid, but always joyful and willing, constant and perpetual, complete and perfect. The contrast between then and now will be such that if anything could mar the felicity of heaven, this might be expected to do it, the remembrance of how poor and feeble, heartless and reluctant our service often was on earth, when the least reflection on the worthiness of Him to whom it was paid, and the honour put upon us who were allowed to pay it, should have made it joyous and fervent and brimming over with zeal.

Of course, when I speak of service or worship as the employment of heaven, I do not mean merely singing praises, chanting hallelujahs, joining in the choral anthems of the celestial city, though that undoubtedly will form part of the occupation of the citizens. I include all kinds of work to which they may be appointed, for everything done in the name of the Lord Jesus

and to the glory of God partakes of the nature of worship. What sorts of employment God's saints may be set to in the heavenly city none can tell. Clearly many of those services to which they are called here will be impossible there. There will be no poor to feed, sick to heal, sad to comfort, or ignorant to be taught. No businesses such as are carried on here. But God's universe will be there to explore, and God's works to admire, God's character to study, and perhaps realms of truth to meditate upon that are as yet unimagined. And in all these services God's saints will find enough to employ their faculties and occupy their time.

(6) *Joy.* "In Thy presence is fulness of joy," said David; and while it is true that God's people have many joys on earth, it cannot be said that their cups are always overflowing as they will be above.

Here the Christian believer has *the joy of seeing God in Christ* by the exercise of faith,—"Whom having not seen we love, in whom though now we see Him not, yet believing,

we rejoice with joy unspeakable and full of glory,"—there he shall see God in Christ face to face, and his heart shall rejoice.

> "His presence fills each heart with joy,
> Tunes every mouth to sing."

Here the believer has *the joy of forgiveness*,—"Being justified by faith, we have peace with God through our Lord Jesus Christ, and rejoice in the hope of the glory of God." Yet this joy is not always either full or constant; there, however, it will be both copious and permanent.

> "Our joys while here a streamlet be,
> But there an overflowing sea."

Here the believer has *the joy of holiness*—in measure at least, though it is often dashed with a sense of failure, of backsliding and sin. There, whence all sin is banished, nothing will mar the happiness that springs from conformity to God's will. The Bible speaks of God Himself as blessed, or happy, and it is not conceivable that they who are God's children should be different. Christ said to His disciples at the table, His desire

was that His joy might be fulfilled in them, and that great desire will be greatly fulfilled when they reach the land

> "Where loyal hearts and true
> Stand ever in the light,
> All rapture through and through,
> In God's most holy sight."

(7) *Safety.* What was true of the Hebrew Church, "God is in the midst of her: she shall not be moved," and what is true to-day of the Christian Church, "Where two or three are met together in My name there am I in the midst," is likewise true of the Church in heaven. "I saw," writes John, "in the midst of the elders a Lamb standing." What that presence was to the Church militant it is in a higher sense and degree to the Church triumphant—a complete and perpetual protection. No adversary from without will ever assail it, for the last enemy, death, will have been destroyed, and all rule, authority, and power placed beneath the feet of Him who is the Lord of the city; so that the gates of it will not need to be shut either night or day. Even should the in-

conceivable occur and an adversary arise against it, it will be secure, for what Jehovah said about the old Jerusalem He practically says about the new—"I will be unto her a wall of fire round about, and the glory in the midst of her"; so that again "the gates of hell shall not prevail against her." Nor will an enemy arise from within, through either right-hand or left-hand defection, since into that city there can enter nothing that defileth or worketh abomination or maketh a lie, but only they who are in the Lamb's book of life, and all its citizens are loyal servants of its King, whose presence amongst them is a guarantee at once of their fidelity and of everlasting peace and blessedness, saying to them as it does, "The King of Israel, even the Lord (Jehovah) is in the midst of thee: thou shalt not fear evil any more," and again, "The Lord thy God is in the midst of thee: a mighty One who will save: He will rejoice over thee with joy; He will rest in His love: He will joy over thee with singing." What all that will mean to the heavenly

citizens, eye hath not seen, nor ear heard, nor hath it entered the mind to conceive.

"O sweet and blessèd country,
The home of God's elect!
O sweet and blessèd country,
That eager hearts expect!
Jesus, in mercy bring us
To that dear land of rest,
Who art, with God the Father
And Spirit, ever blest."

Amen.

# APPENDIX

THE principal literary source for this subject is the Bible, and in particular the Gospels and Epistles of the New Testament. All writings on the Person of Christ—whether by Calvin (*Institutes*), Dorner (*The Person of Christ*), Hengstenberg (*Christology*), Gess (*Person and Work of Christ*), Oosterzee (*The Image of God*), Martensen (*Christian Dogmatics*), Hodge (*The Divinity of Christ in Systematic Theology*), etc.—derive their information and arrive at their conclusions from the statements of Scripture. The various passages that refer to Christ's person should therefore be carefully studied, with the help of the best commentaries. The present writer may be allowed to suggest that his work on *How is the Divinity of Jesus depicted?* (Hodder & Stoughton) may be helpful to

the student; so may all works which treat of Christ's personal pre-existence (actual, not merely ideal as Beyschlag contends) assist in establishing the identity of Jesus with Jehovah.

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